Third International Jain Conference

SOUVENIR

(Perspectives in Jaina Philosophy and Culture)

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मङ्गलमंत्र

णमो अरहंताणं
णमो सिद्धाणं
णमो आयरियाणं
णमो उवज्झायाणं
णमो लोए सव्वसाहूणं

एसो पंचणमोक्कारो सव्वपावप्पणासणो।
मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं॥

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ENGLISH SECTION

हिन्दी खण्ड

PREFACE

The First International Jain Conference was held on October 3 & 4, 1981 at 777, United Nations Plaza, New York, U S.A. Acharya Sushil Kumarji, Shri Chitrabhanuji and residents of America had taken keen interest in the Conference with the objective of bringing unity, fostering brotherhood and propagation of Jain doctrines, non-violence, respect for all living beings and vegetarianism. About 500 delegates from various parts of the world representing 25 Jain Societies, Ahimsa International, International Mahavir Jain Mission Centers in U.S.A., Canada, U. K., West Germany and Thailand had attended the Conference Delegates were mostly from U.S.A. including 20 from India. The Conference included sessions of guest lectures and delegates' statements, panel discussions on vegetarianism and non-violence, religious music, slide shows and demonstration of Yoga postures. It was a beginning in a very good direction to prepare an international forum for propagating non-violence, vegetarianism, unity and brotherhood among Jains and for discussing matters of mutual interest.

The Second International Jain Conference was held in London on 1st & 2nd Oct., 1983. About 500 delegates from various countries, including 28 from India, and a large number from United Kingdom had attended the Conference. The first day sessions, meant for delegates, were held in Conference Room of City University, London. The second day sessions on 2nd October were held in Wembley Hall, about 15-20 miles away from London, and were attended by about 2500 persons most of whom were from U. K.

Many papers were read and eloquent speeches were made by delegates from various countries. The discussions were free and frank on several important matters, like promotion of Jain ideals, culture and literature. Substantial funds were collected and promised at the Conference for the establishment of International Institute of Jainology at London. An offer was made by Ahimsa International, through the Secretary General Shri Satish Kumar Jain, to give a cash award of Rs. 10,000/- on a good manuscript or published book of about 250 pages written on vegetarianism particularly bringing out the medical aspects.

The invitation given at London Conference by Secretary General of Ahimsa International for holding the Third International Jain Conference at New

Delhi (India) was accepted. Preparations for the Third Conference are, therefore, being made since then to make it a larger and meaningful Conference.

Needless to say that Jains are now settled in many parts of the world. They need good literature, scholars from India, tapes of preaching of Jain saints, songs and Pujas and designs for building of Jain temples. All this can be well done by India where Jainism had its origin.

In the Third International Jain Conference, attention is therefore also being paid to discuss the spiritual and literary needs of the Jains world over and to find out ways and means to fulfil those. It is proposed to form a Board of Scholars who can be deputed for lectures and fellowship in various countries. Printing of Jain literature which can be easily understood even in foreign countries, bringing out a large and profusely illustrated book on art and antiquity of Jain temples, caves and icons, and a book on the rites to be performed at the birth, marriage and death in order that the Jain householders may perform these rites themselves will also be considered at the Conference Another imperative need is of marriages of Jain boys and girls living in various countries. This aspect will also be considered with a view to take up the work of publishing an International Jain Directory giving suitable information on Jain families.

A wide range of subjects will be discussed at the Conference viz.,(i) unity, brotherhood and close link among the Jains of the world; (ii) world-wide propagation of Jain doctrines and ideals;(iii) to put Jainism on World Religions' Map; (iv) movement on Non-violence (Ahimsa), prevention of cruelty to animals, world peace, nuclear weapon-free world & vegetarianism, (v) promotion of Jain philosophy, culture and literature, (vi) serving the needs of Jain community in India and abroad, (vii) recognition of eminent Jains,(viii) marriages of Jain boys and girls (International Jain Marriage Bureau), (ix) educational scholarships, (x) involvement of youth in living an ethical life, and (xi) role of women in Jain culture and literature.

The present Souvenir named "Perspectives in Jain Philosophy & Culture' containing about 60 scholarly articles written by eminent scholars of India and other countries introduces the reader with the glorious aspects of Jain thought & culture. The Boards of Advisors and Editors include celebrated authorities on Jain studies and writings. Considerable efforts have been made by Dr. K. C. Sogani, Head, Department of Philosophy, Sukhadia University, who is the Executive Editor of the Souvenir, to collect and edit the articles. He has made dedicated efforts along with the undersigned, who is the Chief Editor, to make the Souvenir a memorable production worth preserving. Credits are also due to Dr. G. C. Patni of Jaipur who is an Editor on the Board of Editors. He has a long record of meritorious teaching and research in Mathematics. Shri Gyan Chandra Khinduka, a respectable social figure of Jaipur (Rajasthan) has dedicatedly discharged his responsibility in getting the Souvenir printed at Jaipur under his

supervision. He has not only supervised the proof reading, printing and its lay-out, but has also rendered much assistance in collection of advertisements and funds for the Conference. Thanks are also due to Shri C. L. Lalwani (Jaipur), who has been much helpful in collection of funds and to Shri Ajay Kala, owner of the Journal Press, who has brought out the Souvenir with an attractive get up.

The Souvenir also contains photographs of a few most famous Jain temples and icons of India which have been used from the large collection of Shri Satish Kumar Jain, Secretary General. Photography is one among his varied interests.

Many Centers and Institutions have actively co-operated with the work of the Conference. The names of Shree Akhil Bharatiya Hinsa Nivaran Sangh, Ahmedabad, Jain Sabha New Delhi, International Mahavir Jain Missions (U. S. A. & Canada and U. K) and Jain Society of Toronto need special mention Their office-bearers have made their significant contribution for extensive field work, publicity and collection of funds.

Many prominent persons of various countries and India have provided active assistance for collection of funds and making various arrangements. Dr. S. S. Jhaveri, M. D., M. R. C. P., Hony. Chief Secretary, Shree Akhil Bhartiya Hinsa Nivaran Sangh, Shri Bharatbhai B. Shah, Mrs. Varshaben Bharat Shah and Shri Hansmukh Shantilal Shah (Ahmedbad), Shri Kiran K. Gandhi (Bombay) and Shri Raj Kumar Sethi (Dimapur) have made their sincere contribution for the success of the Conference. Dr. K. C. Bhaiji, Dr. Sulekh C. Jain and Dr. T. J. Salgia(U. S. A.) who are the Adviser, Chairman and Vice-Chairman, respectively of the North American Organising Committee of the Conference, Mr. Chander M. Jain, Mr. Kamal M. Jain and Mr. Pravinchandra J. Shah (Canada) and Dr. S. K. Dhariwal, Chief Executive of Second International Jain Conference and President of Jain Association of U. K., have throughout been making sincere efforts for larger participation of delegates from their countries and collection of funds. Mr. Ummed C. Golechha and Mr. Jawahar Golechha, business magnates of London, U. K., have taken keen interest in the success of the Conference.

Shri Mulkh Raj Jain, President, Ahimsa International, has throughout provided his active co-operation on all fronts i.e. raising of funds, enlisting of members for the Reception Committee and making various arrangements of the Conference. Shri K. C. Jain, Chairman, Finance Committee, Sahu Ramesh Chandra Jain, Chairman, Publicity Committee, Shri K. C, Jain, Chairman, Transport Committee and Shri Vijay Kumar Jain, Chairman, Hospitality Committee have throughout been active to make the Conference successful and have rendered sincere advice and help from time to time. Shri Jagmohan Jain, an enthusiastic social worker of Delhi, has worked like a soldier and undertook various responsibilities of the Conference.

At the Conference, a Book Exhibition has been arranged. The credit for this nice exhibition goes to Shri Mahavir Prasad Jain who has taken lot of pains in arranging it.

Sincere thanks are also due to the hosts of dinners and lunches, Shri Prem Chand Jain (Chairman, Jayna Time Industries), Shri Rikhab Chand Jain (Chairman, T. T. Industries), Shri Mulkh Raj Jain (Managing Director, Mahavir Metal Works and President, Ahimsa International), Shri Ramesh Chand Jain (P. S. Jain Group), Shri Kashmir Chand Godha (a leading jeweller), Shri Adhishwar Lal Jain (a senior businessman),Shree Atam Vallabh Smarak Shikshan Nidhi through Shri R. K. Jain (Rubber industrialist) and Jain Milan International through its President, Shri A. P. Jain.

Thanks are also due to Films Music Director and Composer Shri Ravindra Jain (Bombay), Prof Pratap Kumar Toliya (Bangalore), Kumari Anita Jain (New Delhi), Kumari Deepika Yashwant (New Delhi), and Kumari Shalini Lunia (New York) for their offer of performance at the Cultural Programme. There are still many others including Shri Padam Chand Jain, Secretary (Organisation), Ahimsa International, Shri Suresh Chand Jain, Shri Subhash Chand Jain and Shri Inder Chand Jain, active members of the Governing Council of Ahimsa International, who have shouldered various responsibilities.

Publicity has an important place in the Conference of this nature. Sahu Ramesh Chandra Jain, Executive Director, Times of India Publication and Chairman of the Publicity Committee along with Rapporteur of the Conference Shri M. K. Dharmaraja, a journalist of calibre, Shri Paras Das Jain and Shri Swaraj Jain, journalists of Navbharat Times, have taken much pains in organising the Press Conferences and other publicity work. The advice of veteran Journalist and former Chief Editor of Nav Bharat Times Shri Akshay Kumar Jain has always been available to us.

H. H. Acharya Sushil Kumarji gave the idea of organising International Jain Conference by holding the first such Conference in New York, U. S. A. in October 1981. His dedicated services for the propagation of Jain doctrines, retention of religious Sanskars among the large number of families, who have settled in U. S. A., Canada and other countries, non-violence and vegetarianism are highly creditable. The observance of Jain traditions, celebration of Jain Parvas and festivals collectively on large scale in various countries is now largely due to his efforts. Establishment by him of a Jain Temple at Siddhachalam in 108 acre large naturally beautiful plot in New Jersey State, U.S.A. has become a common worship place for Jains of all sects of America, Canada and other countries.

Finance plays the most important role in organising an activity of this magnitude. Our sincere thanks are due to the Patrons, donors and advertisers

whose financial assistance has enabled us to make all the arrangements so smoothly.

If the deliberations of the Conference will result in actual furtherance of the movement of non-violence, peace, vegetarianism, propagation of Jain doctrines, promotion of Jain culture and literature and finding out ways and means for meeting the spiritual and literary needs of the Jains all over the world, the purpose of holding the International Jain Conference will truly be achieved. It is hoped that all the participants would please take the objectives of this Conference to their respective countries for a dedicated follow-up.

Satish Kumar Jain
Secretary General

688 Baba Kharak Singh Marg,
New Delhi-110001 (INDIA)
Phone 344022
1 February 1985

AHIMSA INTERNATIONAL IN RETROSPECT

A band of enthusiasts had the missionary zeal to establish an institution which in course of time may develop into an organisation to propagate Ahimsa and Vegetarianism on national and international levels. Thus, came into being the organisation "Ahimsa International" on January 26, 1973 with the blessings of Dr. D. S. Kothari, former Chairman of the University Grants Commission and a great scientist and educationist of the country and with the late Smt. Om Prabha Jain, Ex-Finance Minister of Haryana State as the first President and Shri Satish Kumar Jain as the Founder Secretary-General.

Dr. Kothari is one of our Patrons. The other Patrons are : Sahu Shriyans Prasad Jain, Shri Shrenik Kasturbhai, Sahu Ashok Kumar Jain, Shri Dharam Chand Jain, leading industrialists and philanthropists, Dr. L. M. Singhvi, the internationally renowned jurist, Dharmadhikari Veerendra Heggade of Dharamasthala and Shri S. S. Backliwal, a leading jeweller and Rotarian. Shri Backliwal served the organisation as President from August 27, 1978 to February 26, 1984. Shri M. R .Jain, an industrialist, is now its President since February 1984.

Shri Jainendra Kumar, the famous Hindi writer, Shri Yashpal Jain, renowned Gandhian writer, Shri Akshay Kumar Jain, former Chief Editor of Nav-Bharat Times and Prof. Padmanabha S. Jaini, Professor of Buddhist Studies in the University of California are our distinguished honorary Members.

Among the objectives, Ahimsa International aims at the creation and fostering of international brotherhood, peace, spirit of mutual understanding and love among the people of the world, to propagate the theory and practice of Ahimsa (Non-violence) and Vegetarianism, to promote culture, literature and archaeology, to help the destitutes, needy and helpless; to establish Chapters, Foundations, Chairtable Trusts and Educational Institutions for the furtherance of objectives, to take delegations to foreign countries and to invite delegations from there for the promotion of Ahimsa, Vegetarianism, culture, fine arts etc.

Service to suffering humanity is the field to which Ahimsa International attaches considerable importance. On several occasions, medicines, aid equipment and other articles have been provided to sick and disabled persons and

children, food, sweets, woollen jersies etc. to Lepers, sewing machines to the needy women, monthly scholarships to the needy families and children for education, and building material for village schools etc. Ahimsa international has made a standing offer to all the large hospitals in Delhi to recommend suitable cases for defraying the cost of blood transfusion and life-saving drugs. It proposes to provide medical and equipment assistance to the sick and disabled persons on permanent basis.

During the 2500th Nirwan year of Bhagwan Mahavir in 1974-75, the programmes presented by Ahimsa International before the audience have won it spectacular popularity. It has presented devotional music in a modern way in its classical character with aesthetic fervour. The rendering of dance sequences by famous artists on the life and philosophy of Tirthankaras and the Buddha and on the Bhajans of great poets have been arranged at various places.

A significant achievement of Ahimsa International is the production of Ballet on Bhagwan Mahavir by Shri Ram Bharatiya Kala Kendra, a renowned dance and music institution of the country. It was presented on three days on November 27, 28 and 29, 1974 at the Kamani Auditorium, New Delhi and again on the pressing demand on December 26 and 27, 1977. The press and the public appreciated the lyric verses and superior performance of the artists, choreogaphy, music and light effects. A bold venture, it opend new dimensions for presenting religious themes in appealing classical style which hitherto were considered unstageable. On the pattern of this Ballet many associations and institutions prepared and presented the Jain Ballets.

Honouring and extending recognition to the scholars and bringing together persons of the various fields have been the endeavour of Ahimsa International. Various large and small functions have been organised to honour the distinguished scientists, scholars and those persons who have established large hospitals in the country and those Doctors who are providing medical and social service of a high calibre.

Ahimsa International has taken up with the Government of India, with the institutions and individuals the need for propagating vegetarianism as a movement and the need for opening separate kitchens and hotels for vegetarian food. A letter written to the Ministry of Tourism has been circulated to all the hotels and restaurants of the country for necessary action. This organisation proposes to further the cause of non-violence and vegetarianism and has approached the Government to reform its nutrition policy and food service to the patients in hospitals, to stop open display of meat-food and for showing compassion to animals.

Suitable literature is also proposed to be brought out and adequate publicity intended to be made about the positive harm and ill effects caused

by non-vegetarian food and the virtuous benefits and the salutary effects of vegetarian diet.

The work of non-violence is also to be taken up on a much bigger scale than hitherto by seeking the co-operation of thinkers, writers and social workers. Suitable literature it proposed to be brought out on non-violence and prevention of cruelty to the animals.

The First International Jain Conference was held in New York City, U. S. A. on October 3 & 4, 1981. The Second International Jain Conference was held at London, U. K., on October 1 & 2, 1983. These two conferences with the efforts of Acharya Sushil Kumarji, Shri Chitrabhanuji and others concerned have created international forums for the furtherance and discussion of subjects which are of vital importance for the Jains of the entire world.

The invitation to hold the Third International Jain Conference at Delhi in India was extended by the Secretary General of Ahimsa International who had attended the London Conference. As the same was accepted, the Third International Jain Conference is being held at New Delhi on February 8, 9 and 10, 1985, on a large scale. Eminent scholars and delegates from various parts of the world and India are attending this Conference The Conference will be of importance in several respects as the range of important subjects to be considered is much larger. Ahimsa International in association with many Jain centers and institutions of various countries and India has made suitable arrangements for holding the Conference, discussion on various subjects, reading of papers by eminent scholars and social figures and for lodging and boarding arrangements of the delegates.

Ahimsa International has at present its head-quarters at New Delhi (India) and Chapters at Gwalior, Jaipur and Khatauli (U. P.). It is proposed to establish Chapters at several other cities of India and foreign countries. The delegates participating in the Conference shall be of much assistance in furthering the objectives of Ahimsa International and the opening of its Chapters. They are requested to please open Chapters in their cities and to co-operate in all works undertaken for the propagation of Non-violence & Vegetarianism.

Satish Kumar Jain
Secretary General

New Delhi
1 February, 1985.

EDITORIAL

In the cultural history of mankind, only those people who have remained alive to the essential values of life are capable of meeting the challenge of situations arising from the animal nature in man. Psychologically speaking, we may say that animality is very strong in man, so much so that in every walk of life it makes its gross as well as sophisticated appearance. In fact, the history of civilization presents a constant fight between the humane and the animal in man. The rise of humanistic religions in different parts of the world invites our attention to this fact, with the message that ethico-spiritual values inaugurate the all-round progress of the individual and society. But with the advancement of science and technology, new values of life have emerged. The rate of value change has grown very high, and in consequence it has baffled the great intellectuals of our times It has shattered "the presumed identity between one generation and the next and has made it impossible to predict future values by simple straight-line projection." Thus the present century is the century of conflict between the values arisen from the impact of science on human behaviour and the values fostered by religions. Notwithstanding all this, religions which are the guardians of the essential values of life are not antagonistic to the scientific advancements. On the contrary, they are disposed to make use of the findings of science, so long as the essential values of life are not hampered.

In consonance with the above-mentioned spirit of religions, the Third International Jain Conference has been dedicated to the promotion of Ahimsa and World-peace, to the propagation of vegetarianism and spiritualism, to the upliftment of women and to the inculcation of value-oriented behaviour patterns in the Youth. Besides, this conference proposes to highlight the contributions of Jainism in diverse fields of knowledge. The publication of the Souvenir presenting the varied perspectives in Jaina philosophy and culture will bring forth the cultural heritage of the Jainas in a nutshell The following running survey will introduce the reader to the general outline of the material presented in the Souvenir.

In the history of Indian Philosohy, the answer to the question, 'how the world has come to exist ?' has been given either by evolutionism (Sargavada) or by creationism (Srstivada). The latter accepts substance-attribute distinction. Here the significant contribution of Jainism is to introduce the concept of Paryaya

(mode of existence), the like of which we do not find in the metaphysics of the non-Jaina schools of Srstivada. According to Jainism, the Universe is composed of six substances : Jiva (Soul), Pudgala (Matter), Dharma (Medium of motion), Adharma (Medium of rest), Akasa (Space) and Kala (Time). The doctrines of Anekantavada and Syadvada follow from Jaina Metaphysics. Every substance is universal-particular and bears the relation of identity-in-difference.

There is no denying the fact that Jainism is a ethico-spiritual religion which substantiates the notion of self without ignoring the loftiest mystical heights. From the Niscaya point of view the soul is pure, but from the Vyavahara point of view it is impure because of its association with Karmic particles. These are attracted towards it on account of its passionate activities. By following the dictates of Jaina Yoga, the soul makes itself free from these activities. The whole Yogic or mystic way may be summarised as follows : Spiritual awakening, Purgation, Illumination, Dark night of the soul and Transcendental life. For mystical realisation devotedness to the Panca-Paramesthis (The Five Great Ones) is of great significance. With these Five Great Ones, Namokara Maha Mantra is constituted. This Mantra is the fountain-head of all the Mantras. It constantly reminds us of the ultimate goal step by step. It is a universal Mantra, devoid of any reference to name, gender, race, nationality, class and creed. It represents the Jaina concept of 'the Sacred'.

In Jainism, the basis of socio-spiritual ethics is Ahimsa, which means love and respect for life. Though the doctrine of Ahimsa sounds negative, yet positively it may be called the doctrine of good-will towards all life. The principle of Ahimsa has been preached by all the religions of the world in one form or the other, although Jainism has preached it in great detail including compassion, charity etc. under its purview. Food and Ahimsa have close relationship. Ahimsa necessarily requires the taking of vegetarian food. Many abdominal, cardiac and mental diseases are associated with the consumption of non-vegetarian food. Again, food contributes to a larger extent in deciding the nature of a person. No doubt, aggressive and violent behaviour are produced by non-vegetarian food. It is a myth to say that strength and power depend on non-vegetarian food. Above all, the finer sensibilities of man are vitiated and imperceptibly replaced by cruelty, brutality and inhumanity by the intake of non-vegetarian food. Vegetarian food is favourable to the purity of thought and leads to refinement of character. A movement in favour of vegetarianism is a great necessity, if both healthy and peaceful living are to be sought after. "The greatness of a nation and its moral progress can be judged by the way it treats its animals." It is only by following an Ahimsa way of life that an individual dies a noble death. This is known as pious Marana in Jaina scriptures.

Along with Ahimsa, Samata which includes both socio-economic equality and mental equanimity is basic to Jainism. In fact, Ahimsa and Samata are the

obverse and the converse of the same coin. From the spiritual point of view all the souls are identical in nature. The development of sensibility in man for sensing the sufferings of others is Karuna (Compassion). Kindness (Daya) is the conative expression of Karuna. The depth of Karuna is the criterion of the spiritually evolved souls. The values of Ahimsa, Samata and Karuna are of prime importance in Jainism. These values colour Jaina outlook with democratic flavour. Social freedom, socio-economic equality, welfare of all beings and ethico-spiritual secularism, and equality of both the sexes are the hall-marks of democratic set-up and Jaina philosophy subscribes to the development of democratic social consciousness in man. For a successful democracy, regard for the views of others is imperative. This is Anekantavada in society. It is the social principle of open-mindedness and intellectual tolerance. It is of capital importance to note that Ahimsa fructifies in an atmosphere of Aparigraha, which we can cultivate by following the principle of 'trusteeship' advocated by Gandhiji. All this shows that the principles of Jainism are very much relevant to the solution of the present-day problems facing the world wherein nuclear weapons are piling up, international tensions are constantly growing, exploitation and possessiveness are not uncommon and co-existence and mutual assistance are in danger.

It goes without saying that the fundamental principles of Jainism have come down to us through the Agamas preserved in the Ardhamagdhi and Sauraseni Prakrita languages. On the Agamic literature, number of commentaries have been written. The non-Agamic literature of the Jainas has been written in various languages like Prakrita, Apabhramsa, Sanskrita, Tamila, Telgu, Kannada, Gujarati, Rajasthani and Hindi. The subjects covered are varied, such as logic, philosophy, poetics, grammar, astronomy, astrology, geography, lexicography, mathematics and medicine. The narrative literature of the Jainas is voluminous. It has to be added here that Pali canon of the Buddhists discusses some of the doctrines of the Jainas. Besides, the literature of Jaina mathematics reveals that the text, Ganitasarasamgraha by the Jaina scholar Mahaviracarya (850 A.D.) is perhaps the first book wholly dealing with mathematics. The knowledge of Jaina mathematics can also be gleaned from the Agamic literature. As regards medicine, the Kalyanakaraka of Ugraditya (8th cent.) seems to be the original contribution of the Jainas to Ayurveda, though the Agamic literature discusses the treatment of patients by medicine and surgery. In Karnataka, Gujrat, and Rajasthan the literature on Ayurveda has been abundantly written. Nowhere in the Ayurvedic literature, the doctrine of Ahimsa has been violated. Because of the cultural importance of Jaina literature, both Agamic and non-Agamic, the foreign scholars from Japan, Germany, England, U.S.A., France etc. have been attracted towards its study and research. In regard to journalism, the Jaina Journalists deriving inspiration from the ancient democratic set-up have always fostered national and international consciousness and have always tried to make

the society free from social ills. They have actively participated in the freedom movement of India and have played an important role.

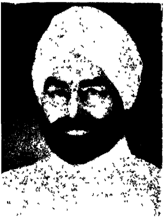
In the field of Jaina art, Jainas have produced numerous and the finest specimens of architecture in different parts of the country. They have constructed temples, temple-cities, cave temples, stupas, pillars and towers. In the area of iconography the contribution of Jainas is also outstanding. Beautiful images of Tirthankaras and presiding deities carved on stone and metal have been preserved in Jaina temples and also in private collections. The colossus at Sravanabelgola, set-up by the great Camundaraya in 981 A. D. is world famous and has brought a distinctive cultural status to India. The Ellora Jaina caves constitute a unique specimen of the configuration of northern and southern features of Jaina art.

Along with the Jaina monks and nuns, the role of lay-votary in Jainism has been of tremendous significance. A healthy process of mutual co-operation between the Jaina ascetics and lay-votaries has been maintained since the emergence of Jainism. It is to be borne in mind that if the followers of Mahavira dedicate themselves to the propagation of the Ahimsite way of life in socio-economic sphere, an all-round progress can be effected at the national and international levels.

We are grateful to the learned scholars who have contributed their articles to this Souvenir. We express our gratitude to the Members of the Advisory Board and the Board of Editors, who helped us in getting this Souvenir ready for publication. Our thanks are due to Dr. G. C. Patni, Shri Gyan Chandra Khinduka and Sushri Priti Jain for assisting us in the press work. We are thankful to the members of the Souvenir committee, who collected advertisements for meeting the heavy expenses on its publication. We also record our thanks both to the Journal Press and Kapur Printers of Jaipur for its printing and timely completion.

Satish Kumar Jain
Chief Editor

Dr. Kamal Chand Sogani
Executive Editor



राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA
December 13, 1984

I am glad to know that Ahimsa International is hosting the Third International Jain Conference in New Delhi from February 8, 1985.

I send my greetings to the organisers and the participants and best wishes for the success of the Conference.

ZAIL SINGH



उप-राष्ट्रपति, भारत
नई दिल्ली ।
VICE-PRESIDENT
INDIA
NEW DELHI

January 24, 1985.

MESSAGE

I am glad to learn that Ahimsa International will organise the 3rd International Jain Conference in New Delhi from the 8th February, 1985.

The Jaina thinkers have given us a number of vows which we have to practise. *Ahimsa*, *satya*, *asteya*, *brahmacarya* and *aparigraha* are the five principles which we are called upon to adopt in our every day life. Ahimsa means the practice of love. Universal love means looking upon the difficulties of other people as our own and trying to help them out of them. Wherever we are and whatever we may do, we must exemplify and demonstrate the validity of these great principles.

I send my best wishes for the success of the Conference

R. VENKATARAMAN



आचार्य श्री धर्मसागरजी महाराज

किशनगढ़
जनवरी ११, १६८५

आर्शीवचन

'अहिंसा इण्टरनेशनल' के तत्वावधान मे 'इण्टरनेशनल जैन कान्फ्रेन्स' के रूप मे यह तीसरी कान्फ्रेन्स होने जा रही है। इससे पूर्व अमेरिका और लन्दन जैसे सुदूरवर्ती देशों मे दो कान्फ्रेन्स हो चुकी है। एक परिपत्र के माध्यम से 'अहिंसा इण्टरनेशनल' के उद्देश्य ज्ञात हुए। उनमे अहिंसा प्रधान जैन धर्म के प्रचार-प्रसार के साथ-साथ सम्पूर्ण विश्व मे करुणा एव वात्सल्य से आप्लावित भाई चारे की स्थापना भी एक प्रमुख लक्ष्य है। वस्तुत: करुणा एवं परस्पर मैत्री सयुक्त जनजीवन की स्थापना ही अहिंसा का प्रधान लक्ष्य है। मानव मात्र तक ही नहीं अपितु प्राणिमात्र तक के प्रति करुणा एवं मैत्री की उदात्त भावनाए हमारे मन मे जागृत हों यही अहिंसा प्रधान जैन धर्म का विश्व को उपदेश है।

जैन धर्म की अहिंसा का बहुत व्यापक अर्थ है और वह "व्यक्ति के मन-वचन-कर्म एवं आहार-विहार, आचरण आदि मे व्याप्त है। ये सभी अहिंसामय होने चाहिए।" अहिंसा के इस व्यापक एव उदात्त अर्थ को समझते हुए प्राणीमात्र जैन धर्म को ग्रहण कर सकता है। जो लोग जैन धर्म को सकुचित विचार वाला मानते हैं वे बहुत बड़ी भूल करते है। "अहिंसा" शब्द मे निहित सम्पूर्ण धर्म को समझना एव समझाना यही उद्देश्य उक्त संस्था का है, किन्तु यह समझना-समझाना आगम के परिप्रेक्ष्य मे हो, मनोनुकूल न होकर यथार्थ के धरातल पर आधारित होना चाहिए।

अहिंसा के साथ सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह जैसे व्रतों को धारण कर प्रत्येक व्यक्ति व्यष्टि और समष्टि रूप जन जीवन को उन्नत बना सकता है। जैन धर्म ने सभी प्राणियों को अपनी योग्यता के अनुसार यथाशक्य व्रताचरण की आज्ञा प्रदान की है। अणुव्रत एव अहिंसादि व्रतो का परिपालन जीवन में आवश्यक है।

हमारा यही आर्शीवाद है कि विश्वस्तरीय यह संस्था जिनागम के परिप्रेक्ष्य में यथार्थ के धरातल पर जैन धर्म मे प्रतिपादित तत्त्व दर्शन को सम्पूर्ण विश्व के समक्ष प्रस्तुत करने मे सक्षम हो तथा जैन धर्म का प्रचार-प्रसार कर प्राणिमात्र को धर्म के प्रति जागरूक करे, इसी में स्वपर कल्याण निहित है। इसके साथ ही यह मंगल कामना करते हैं कि 'अहिंसा इण्टरनेशनल' के माध्यम से सम्पूर्ण विश्व के प्राणी अहिंसा को समझकर उसे धारण करते हुए अपने आचरण, आहार विहार आदि को मनसा-वाचा-कर्मणा से अहिंसामय बनावें एवं विश्व बन्धुत्व की धार्मिक रूप मे स्थापना करें।

आचार्य धर्मसागर



आचार्य श्री देशभूषण जी महाराज

शातिगिरी
जनवरी ७, १९८५

मंगल आशीर्वाद

अहिंसा इन्टरनेशनल संस्था की ओर से जैन दर्शन, जैन साहित्य एवं संस्कृति, अहिंसा, शाकाहार, नैतिक जीवन, विश्व शान्ति के महान संकल्पो की सफलता के लिए तथा जागतिक जैन संस्कृति के पुनरुत्थान एवं प्रभावना हेतु महन्मंगल शुभाशीर्वाद ।



सिद्धान्त चक्रवर्ती ऐलाचार्य श्री विद्यानन्द जी महाराज

पंठन
जनवरी १२, १९८५

मंगल कामना

धर्मानुरागी,

८ से १० फरवरी, १९८५ तक अन्तर्राष्ट्रीय जैन कान्फ्रेंस आयोजित की जा रही है। अहिंसा, विश्व शान्ति और शाकाहार को जो सही दिशा देने का अहिंसा इन्टरनेशनल का प्रयास है वह सफल हो ऐसा शुभाशीर्वाद है।

नई पीढ़ी का श्रावक समाज धीरे-धीरे अहिंसा एवं शाकाहार मे विश्वास खोता जा रहा है। उस विश्वास को पुनः प्रतिष्ठापित करने में आपकी योजना सफल होगी ऐसी हमे पूर्ण आशा है।

करुणा जीव का स्वभाव है। यदि कुछ प्रयास किया जाए तो वह अच्छाइयों को अपना सकता है। इसके साथ-साथ बुद्धिजीवी वर्गों में परधर्म सहिष्णुता के भाव भी जागृत होंगे जिससे राष्ट्र बहुत मजबूत होगा तथा शान्ति बढ़ेगी। "आत्मैव अहिंसा" आत्मा स्वभाव से ही अहिंसक है। चेतना को तनिक जगाने मात्र की आवश्यकता है जिससे कि वह धर्म और अहिंसा की ओर अग्रसर हो सके।

ऐलाचार्य विद्यानन्द मुनि

आचार्य श्री विजय इन्द्रदिन्न सूरि जी महाराज

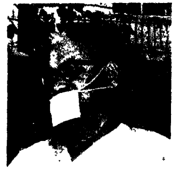
बम्बई
१२ दिसम्बर, १९८५

शुभ सन्देश

आपका १६ नवम्बर, १९८४ का पत्र मिला। यह जानकर प्रसन्नता हुई कि तृतीय अन्तर्राष्ट्रीय जैन कान्फ्रेंस का आयोजन ८, ९, एव १० फरवरी, १९८५ को दिल्ली मे किया जा रहा है। यह अन्तर्राष्ट्रीय जैन कान्फ्रेंस जैन दर्शन के मानवतावादी सिद्धान्तो के प्रचार प्रसार के लिए प्रभावशाली व्यापक कार्यक्रम बनावे। इसके अन्तर्गत सप्त व्यसनमुक्त समाज रचना का विशिष्ट कार्यक्रम होना चाहिए। सप्तव्यसन-जुआ, मासाहार, मदिरापान आदि से राष्ट्रीय चरित्र पतनोन्मुख हो रहा है भ्रष्टाचार का बोलबाला है, धर्मनीति शून्य विचारधारा से पापाचार पनप रहे है, राष्ट्रीय अखण्डता सकट में है। अनीति, दुराचार, पदलोलुपता के कारण जगत अशान्त है। ऐसे समय मे अन्तर्राष्ट्रीय जैन कान्फ्रेंस अहिसा संयम और तप के सिद्धान्तो का व्यापक प्रचार कर मानवीय मूल्यो की प्रतिस्थापना करे। कान्फ्रेंस की सफलता के लिए हमारी शुभकामना है।

आचार्य विजय इन्द्रदिन्न सूरि

आचार्य श्री सुशील कुमार जी महाराज



जनवरी २४, १९८५

शुभाशीर्वाद

तीसरी अन्तर्राष्ट्रीय जैन कान्फ्रेंस जैन समाज और अहिंसा अनुयायियों की एकता के लिए एक महत्त्वपूर्ण कदम है। मेरा यह दृढ़ विचार रहा है कि भगवान महावीर के आदर्श और सिद्धान्त किसी एक देश के लिए नहीं प्रत्युत समस्त विश्व के लिए हैं। उस महापुरुष की वाणी को भौगोलिक सीमाओं मे नहीं बांधा जाना चाहिए, बल्कि उसका उपयोग होना चाहिए समस्त विश्व की अणु की विभीषिका से भयाक्रान्त जनता को प्रेम, सहअस्तित्व एव अभय का अमोघ मंत्र प्रदान करने के लिए।

इसी संकल्प और उद्देश्य को ले कर मैंने आज से १० वर्ष पूर्व इस कार्य को करने के लिए विदेशों मे जाने का निश्चय किया था। मेरा सारा जीवन प्रभु महावीर के आदर्शों एव जैन समाज की एकता एवं उत्थान के लिए समर्पित रहा है। मैंने इस उद्देश्य की पूर्ति के लिए कभी व्यक्तिगत सुख या प्रशंसा की परवाह न करके अपनी ओर से अथक प्रयास किया है। मुझे सन्तोष है कि आज जैन समाज विश्व के स्तर पर एकता का प्रयास करने की सोच पा रहा है। पहली दो अन्तर्राष्ट्रीय जैन कान्फ्रेन्सों से इस एकता की जो चेतना उभरी है, उसे इस तीसरी कान्फ्रेंस से सशक्त बल मिलेगा। मेरी यह कामना है कि जैन समाज अपनी एकता के लिए, विश्वशान्ति मे भगवान महावीर के सिद्धांतो की उपयोगिता के प्रचार के लिए प्रयास करे और प्रयत्न करने का यही सर्वाधिक उपयुक्त समय है। इस कान्फ्रेंस से अहिंसात्मक पृष्ठभूमि मे राष्ट्रीय एकता व विश्वशान्ति का सार्वभौम रुप जन चेतना का रुप ले।

अरिहंतों के धर्म और अर्हं विज्ञान की अभिनव विधा से विश्व मानव आध्यात्मिक मूल्यों के साथ जुड़ कर विश्व को सत्यं-शिव-सुन्दरं रुप प्रदान करने में अपना योगदान दे। इन सद्प्रयासों मे मेरा प्रयत्न और मेरा आशीर्वाद आपके साथ रहा है, आपके साथ रहेगा।

आचार्य मुनि सुशील कुमार

आचार्य जिन उदयसागर सूरि जी महाराज

बेतूल, महाराष्ट्र
दिसम्बर १२, १९८४

शुभाशीर्वाद

आचार्य सुशील कुमार जी की प्रेरणा एव प्रयत्न द्वारा प्रथम अन्तर्राष्ट्रीय जैन कान्फ्रेंस अमेरिका मे अक्तूबर १९८१ मे आयोजित हुई थी। द्वितीय कान्फ्रेंस को इगलैंड निवासियों ने अक्तूबर १९८३ में आयोजित किया था। हमे बहुत प्रसन्नता है कि तृतीय विश्व जैन कान्फ्रेंस का आयोजन ८, ९ एव १० फरवरी, १९८५ को अहिसा इन्टरनेशनल ने विश्व की अनेक सस्थाओ के सहयोग से किया है।

आपके द्वारा मानव मात्र की ही नहीं विश्व के प्राणी मात्र की सेवा का हम आदर करते हैं। विश्व के प्रत्येक भाग मे जैनाचार्यों के उपदेशो के अनुसार अब धर्म प्रचार-प्रसार की भावना जगी है। विश्व जैन कान्फ्रेंस द्वारा बिखरे मोती अब माला का रूप ले रहे हैं, इसकी अत्यंत प्रसन्नता है। भगवान महावीर का अहिसामय जीवन एव सन्देश "जीओ एवं जीने दो" अच्छा एवं शान्तिपूर्ण जीवन जीने का सुन्दर साधन है।

हितेच्छु
आचार्य जिन उदयसागर सूरि

MUNI SHRI RAMKRISHNA JI MAHARAJ

JAIN STHANAK
Trinagar
Delhi-110035

January 27, 1985

MESSAGE

It is much consoling to my soul to know that the Third International Jain Conference is being held with great enthusiasm by its organisers at Delhi on February 8, 9 & 10, 1985.

Jainism creates in human beings AHIMSA which means compassionate feeling. Ahimsa alone can relieve the whole world from violence, injury and oppression of the weak. The compassion i.e. Ahimsa is the basic need for a Happy Home, Happy Society, Happy Nation and Happy World.

I wish this Conference all success from the core of my heart.

Muni Ramkrishna

मुनि श्री रूपचन्द जी महाराज

जैतारण, जिला पाली,
राजस्थान
जनवरी १५, १९८५

शुभ कामना

दिल्ली मे ८, ९, एव १० फरवरी, १९८५ को हो रहे तृतीय विश्व जैन सम्मेलन की सफलता की हम मगल कामना करते हैं। भारत के अतिरिक्त विदेशों मे भी अब जैन धर्म के प्रचार-प्रसार के लिए अच्छा कार्य आरम्भ हो गया है। वहा जैन सस्कृति एव सस्कारों को जीवित रखना भी आवश्यक है।

श्री सुभद्र मुनि जी महाराज

जैन स्थानक
त्रिनगर, दिल्ली-११००३५
जनवरी २६, १९८५

तृतीय अन्तर्राष्ट्रीय जैन कान्फ्रेंस के अवसर पर
मेरी कामना

सत्य और प्रेम की शक्ति को भगवान महावीर ने विश्व के सम्मुख प्रस्तुत किया था। उनके अनुगामी आज भी विश्व को यही बता रहे हैं कि इससे बड़ी और बात नहीं है, परन्तु संसार की समझ में यह नहीं आ पा रहा है। असत्य और द्वेष पर मानव का विश्वास दिन प्रति दिन बढ़ रहा है। आवश्यकता है इस अज्ञान के अन्धेरे को मिटा देने की।

मैं तृतीय अन्तर्राष्ट्रीय जैन कान्फ्रेंस की सफलता की कामना करता हूं।

सुभद्र मुनि

महासती साध्वी मृगावती जी महाराज



श्री वल्लभ स्मारक
जनवरी २५, १९८५

प्रबन्धक

तृतीय अन्तर्राष्ट्रीय जैन कान्फ्रेंस
सादर धर्मलाभ ।

दिल्ली में तीसरा अन्तर्राष्ट्रीय जैन सम्मेलन हो रहा है जानकर बड़ी प्रसन्नता हुई । भगवान महावीर के अहिंसा, अनेकान्त, अपरिग्रह ये सार्वकालीन सिद्धान्त ही अशान्त एवं त्रस्त जीवों को शान्ति देने वाले हैं ।

सम्मेलन पूर्णतया सफल हो यही शुभ कामना है ।

साध्वी मृगावती



Karmayogi

H. H. Charukeerty Swamiji

SRI JAIN MUTH
SHRAVANABELAGOLA-573 135
KARNATAKA (INDIA)

Jan 18, 1985

Sri Satish Kumar Jain,
Secretary-General,
Ahimsa International,
688, Baba Kharak Singh Marg,
New Delhi-110001.

Dharmabandhu,

We are happy to receive your letter dated 24.12.84 and to note that Ahimsa International is arranging an International Jain Conference to be held from 8.2.85 to 10.2.85 at New Delhi.

This Conference is very essential now-a-days because the need of the hour is that people should sincerely try to imbibe the spirit of Ahimsa as enunciated in the sacred Jain literature. It is not only a fundamental doctrine in Jain Philosophy but also the beginning and ultimate goal of religion. It is the quintissence and Summambonum of Wisdom. Ahimsa strictly advocates that one should neither deprive any being of life, nor rule over him, nor excite him. Ahimsa is Pure and Eternal Dharma. The appearance of any sort of passion on the surface of self is Himsa and the self in its pure form is Ahimsa. Ahimsa is an internal state of mind. But those who practice Ahimsa should avoid the internal and external attachment. The concept of Ahimsa is ethical and philosophical discipline, necessary for every human being. The monk is meant for translating Ahimsa into practice, the actual realisation of which can only be effected in the plenitude of mystical experience. Ruskin's observations are thought provoking" unless you are deliberately kind to every creature you will often be cruel to many". The life of mercy has a touch of divinity and it is an attribute for an oward journey of the self from manhood to godhood.

We wish the International Jain Conference a grand success.

With Blessings,
Charukeerty Bhattarak Swamiji.

खरतरगच्छ आचार्य उदयसागर जी महाराज

जनवरी २६, १९८५

आशीर्वाद-पत्र

अन्तर्राष्ट्रीय जैन कान्फ्रेस जैन समाज की सभी कड़ियों को जोड़ने का काम करेगी जिस से जिनशासन का गौरव ससार मे फैले यही कामना है।

विशेषकर मेरे परम मित्र आचार्य सुशील कुमार जी का इसे सान्निध्य प्राप्त है यह मेरी परम प्रसन्नता का विषय है।

कान्फ्रेंस सफल हो यही मेरी कामना है।

आचार्य उदयसागर



श्री विजय मुनि जी महाराज

जनवरी २८, १९८५

आप लोग तीसरी अन्तर्राष्ट्रीय जैन कान्फ्रेंस का आयोजन नई दिल्ली में कर रहे हैं यह जानकर मुझे अत्यधिक प्रसन्नता हुई।

आज का मानव भयाक्रांत है। राष्ट्राधार चिंतातुर है। समस्त चेतना अपने सुरक्षित भविष्य के प्रति शंकित है। आणविक हथियारों की अंधी दौड़ ने पूरी मानव सृष्टि को ऐसे मोड़ पर खड़ा कर दिया है जहाँ जिन्दगी का हर दिन उधार का दिन है। किसी एक व्यक्ति का पागलपन पूरी जाति का संहार कर सकता है। इस भयानक स्थिति को टालने के मार्ग की तलाश है और वह भगवान महावीर के सिद्धांतों की शरण मे आने मे सम्भव है। महावीर के सिद्धांतो को विश्व स्तर पर समझने और समझाने का जो भी प्रयास हो रहा है वह अभिनन्दनीय है, सराहनीय है, प्रशंसनीय है। इस दिशा मे मेरे अंतरंग मित्र आचार्य सुशील मुनि जी ने जो पहल की है और विश्व स्तर पर जैन सिद्धांतों को जो प्रतिष्ठा दिलवाई है वह जैन समाज के लिए गौरव की बात है।

पूरे विश्व का जैन समाज एक मंच पर आकर एक स्वर से भगवान महावीर के सिद्धांतो की बात करे इससे अधिक शुभ हमारे समाज और पूरे विश्व के लिए क्या हो सकता है? मैं इस सद्प्रयास के लिए श्री सुशील कुमार जी को और कान्फ्रेंस के आयोजको को साधुवाद देता हूं, उनके प्रयासों का समर्थन करता हूं, और उनको अपना पूरा सहयोग देने के लिए हमेशा तैयार हूं।

आपकी इस कांफ्रेंस से भगवान महावीर के सिद्धांत विश्व के सामने प्रकट हों, मानवता को उससे जीने का नया रास्ता मिले और जैन समाज एकता के सूत्र मे जुड़े मेरी इस अवसर पर यह मंगल कामना है।

विजय मुनि शास्त्री

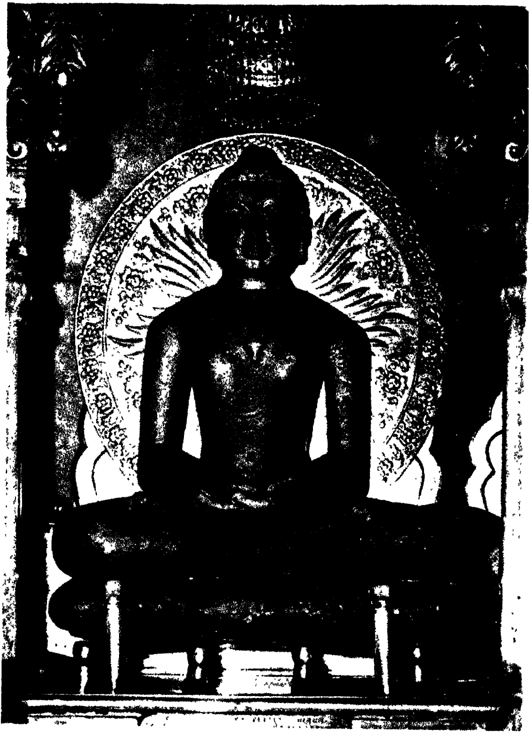
JAIN TEMPLES & ICONS

Photos by Courtesy

Satish Kumar Jain

688 Baba Kharak Singh Marg,

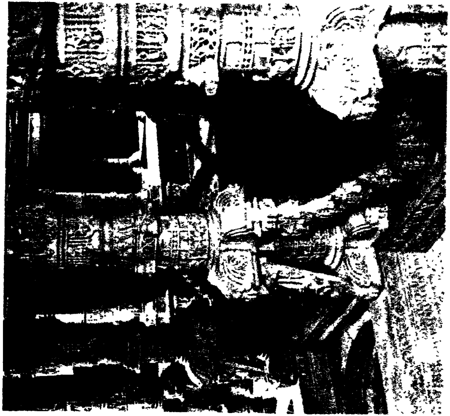
New Delhi - 110001 (India)



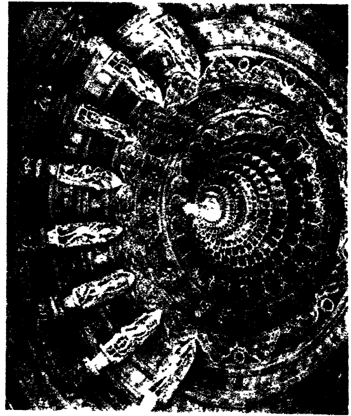
Bhagwan Mahavir, Shri Mahavir Ji Tirthakshetra (Chandanpur) Rajasthan



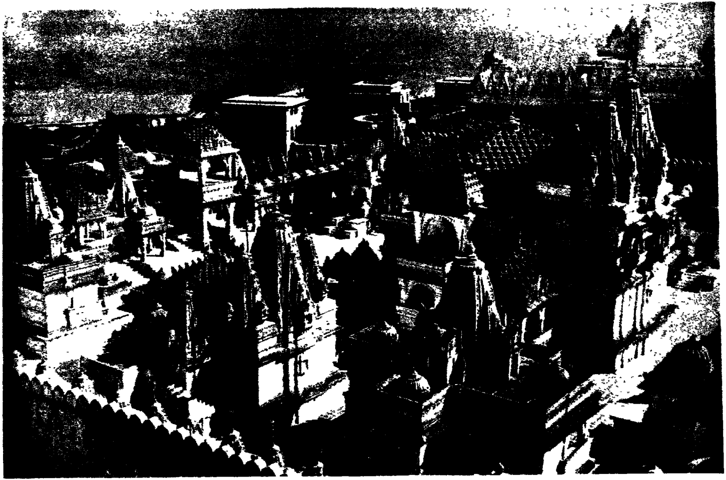
57 feet colossal world famous monolith Gommateswara Bahubali 10th century A.D. Shravanabelagola, Distt. Hassan, Karnataka State



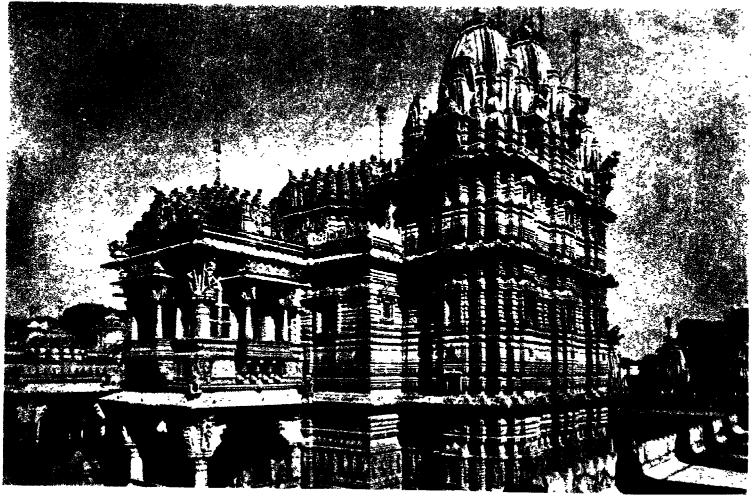
Vimala-Vasahi (Adinath Temple) (1032 A.D) by Dandanayaka Vimala Delwara, Mt. Abu (Rajasthan), Caulukya style



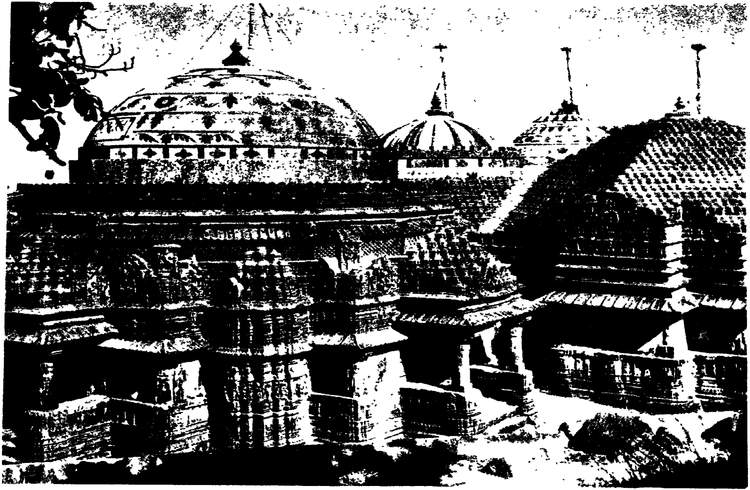
Luna-Vasahi (Neminatha Temple) (1231 A.D.) by Tejapala Delwara, Mt. Abu (Rajasthan), Ceiling



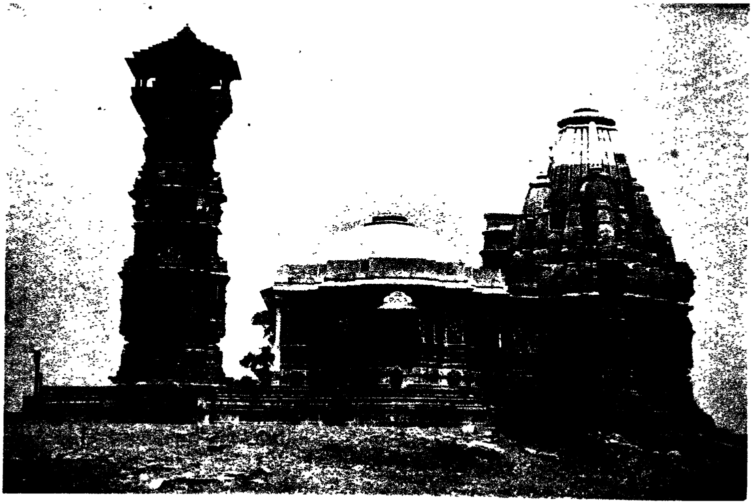
Satrunjaya Part of Temple City, Palitana (Gujarat)



Hathisingh Dadahari (Jain Temple) Ahmedabad (Gujarat)



Tripple Shrine Temple by Vastupala, Girnar, Distt Junagadh (Gujarat)



Kirti - Stambha and Mahavir Temple, Chittorgarh Fort (Rajasthan) 14th cent. A. D. Circa.



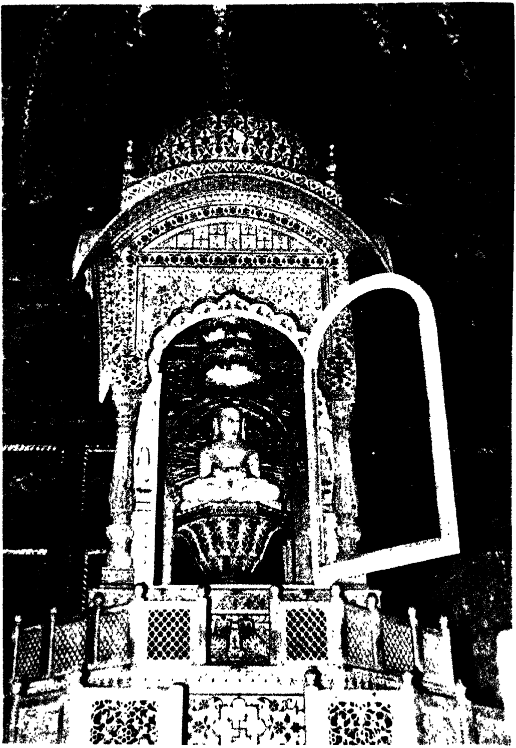


Jaina Tirthankara
Lucknow Musuem

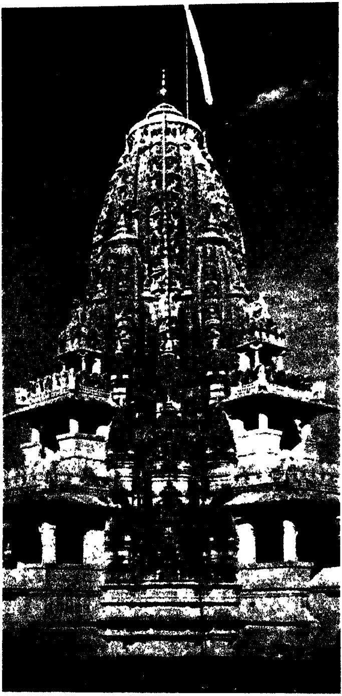
Jaina Tirthankaras
from Santinath Temple, Khajuraho



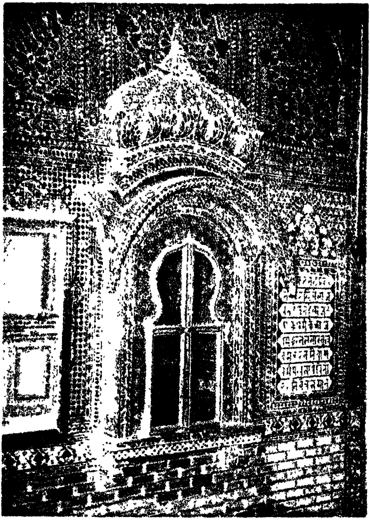
Torana slab from Mathura, Lucknow Musuem, Stupa flanked by flying Vidyadharas



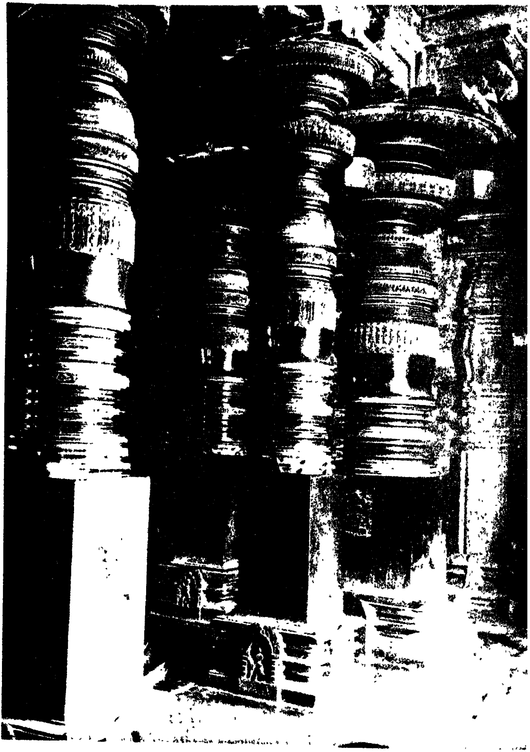
Marble Vedi—Naya Jain Mandir, Dharampura, Delhi By Raja Harsukh Rai, Consecreted in 1807



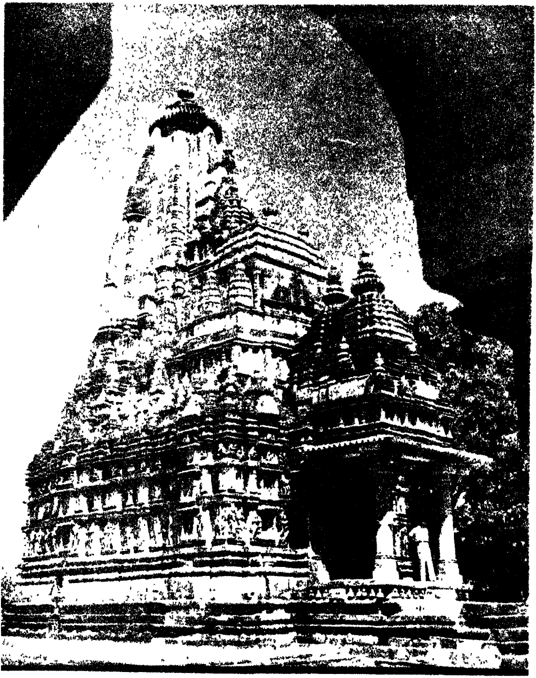
Adinatha Chomukh (Four faced) Temple, Ranakpur (Rajasthan) (1439 A.D.) by Dharnaka (Dhanna Seth). Famous for large number and variety of columns and art work



Kanch Mandir, Indore (Madhya Pradesh)
Interior



Halebid, Hassan District Karnataka State Parsvanatha Basti Central Hall Pillars, 1133 A D Southern Karnataka Style Soapstone



Parsvanatha Temple Khajuraho (Madhya Pradesh)



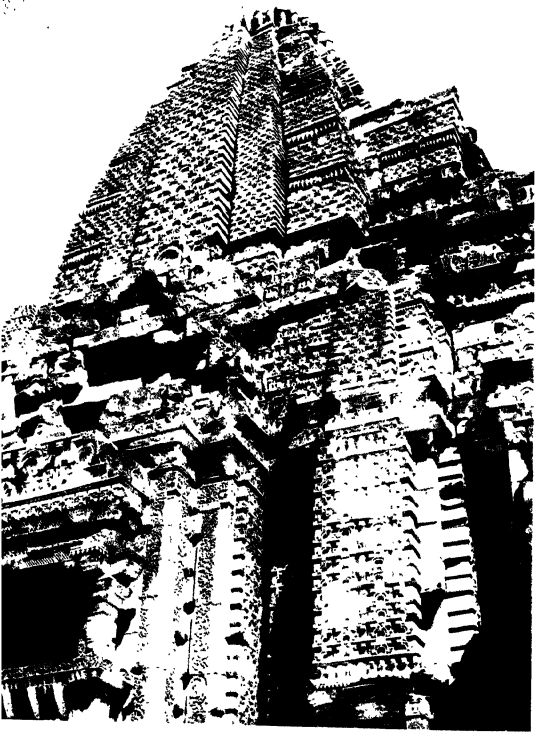
Saraswati from Palli. White Marble 12th Cent. in National Museum New Delhi



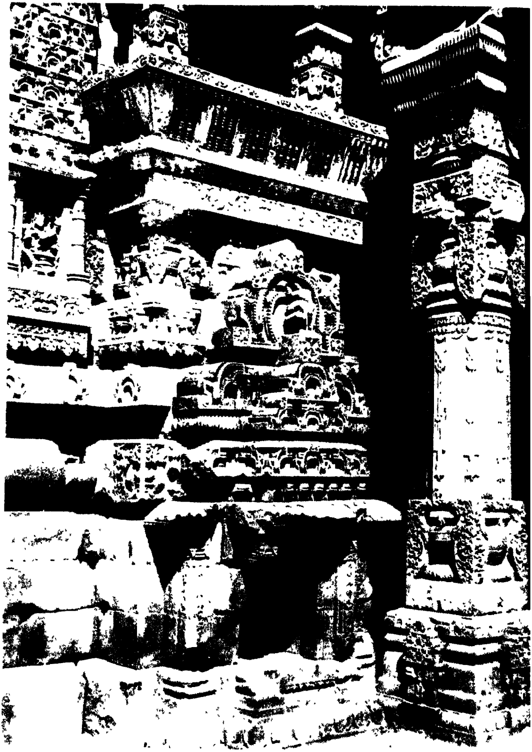
Jain Saraswati 10th Cent. Sve. Digamber Jain Temple, Ladnun (Rajasthan)



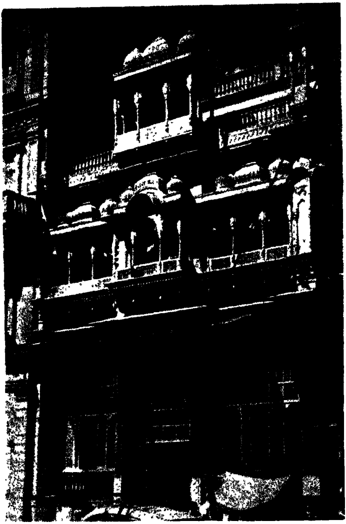
Adinath Chomukh Temple, Ranakpur (Rajasthan), Sanctum



Massive Maladevi Jain Temple Shikhara—Gyaraspur, Distt. Vidisha (Madhya Pradesh)



Massive Maladevi Jain Temple—Decorative Design on Entrance—Gyaraspur, Distt. Vidisha (Madhya Pradesh)



Kanch Mandir, Indore (Madhya Pradesh)
Entrance

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1. Unity, brotherhood and close link among Jains of the World.
2. World-wide propagation of high Jain ideals.
3. To put Jainism on World Religions Map.
4. Movement on Non-Violence (AHIMSA), Prevention of Cruelty to Animals, World Peace, Nuclear Weapons Free World, Vegetarianism.
5. Promotion of Jain Philosophy, Culture & Literature.
6. Involvement of Youth in Living Ethical Life.
7. Contribution of Women to Jain Culture and Literature.
8. Ways and means to serve needs of Jain Community of the World in important spheres.

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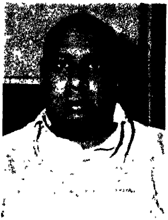
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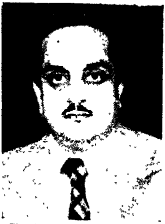
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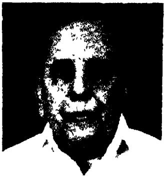
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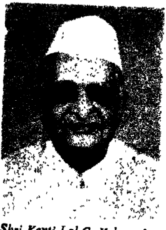
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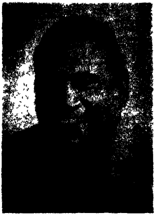
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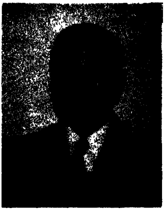
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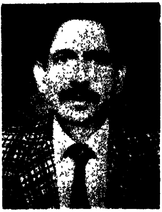


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Shri Pradip Kumar Jain, Patna



Shri Naresh Kumar Jain, Patna



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Delegates including Dr S. K. Dhariwal (London), Mr. Mohanbhai Jhaveri (New York), Shri Satish Kumar Jain (New Delhi) and Dr. K.C. Sogani (Udaipur) in conversation with Acharya Sushil Kumar Ji at Second International Jain Conference at London on 2nd October, 1983.



A view of Second International Jain Conference at City University, London on 2nd October, 1983. Shri Harish Chandra Jain (Bombay) in Chair. Dr. S K. Dhariwal, Chief Executive addressing the delegates. Among others on dias are Acharya Sushil Kumar Ji, Muni Abhay Chandra Vijay Ji Shri Chitrabhanu Ji and Samni Suman Pragya Ji.



Acharya Sushil Kumar Ji giving a Yogic demonstration at General Session of Second International Jain Cnfoerence in Wembley Hall at London on 3rd October, 1983. Sitting on the dias among others include, Muni Abhav Chandra Vijay Ji, Mr. R. P. Chandaria (London) Dr. S. K. Dhariwal (London), Shri Satish Kumar Jain (New Delhi), Mr. U. C. Golechha (London) and Shri Harish Chandra Jain (Bombay).

The Concept of Paryaya—A Singular Contribution of Jainism to World Philosophy

Dr. S. R. Bhatt

The history of mankind reveals a constant recurrence of some fundamental problems which have agitated human mind right from the dawn of human civilization. One of such perennial problems is the problem of the nature of reality. The demand for some kind of universally acceptable conception of reality is one which inquisitive human mind cannot help making. But no two human minds have ever agreed with each other in their pronouncements on the same. The conclusions of reason and reflection at times lead us to the idea of One Being, an all-inclusive Absolute. But the facts of life and experience, on the other hand, compel us to admit a plurality of existence which cannot be confined within the narrow walls of rigid identity. We cannot help believing in the existence of one fundamental, all-inclusive unity, but at the same time we cannot deny the existence of the manifest plurality.

A corollary of the problem of the nature of reality is the question, 'how the world has come to exist ?' The earliest philosophical view with regard to the reality seems to have arisen out of an attempt to answer the question, 'whence this universe?' On this issue, in the history of philosophical thought in India there seem to be two distinct and diverse trends running parallel through the ages. One trend is that of evolutionism (*sargavada*) advocated by the Samkhya, Vedanta and the Tantra. And the other one is creationism (*Srstivada*) put forh by most other schools. Instead of approaching the variety of philosophical schools in India in terms of a subjective and sectarian dichotomy of *Astika* and *Nastika* schools, it will be logical and philosophically rewarding to relook them in the light of the distinction between *Sargavada* and *Srstivada*.

The Sargavada begins with one unitary being as the ground of the entire variegated world, be it the *pradhana* of the Samkhya or the Brahman of the Vedanta or the Tantra. The cosmic process is regarded as that of evolution i. e. one splitting

up into multiples. It is a different thing whether this rise of the multiplicity from the bosom of the unitary being is a matter of appearance (*Vivarta*) or real transformation (*Parinama)*. The advocacy of *Sargavada* naturally leads *Satkaryavada* or *Satkaranavada (Vivartavada)* in the sphere of causation. It also implies the autonomy, and perhaps self-sufficiency, of the causal stuff for effectuation. This, strictly speaking, rules out the creative role of *Karma* or *Isvara* in the cosmic process and demands the postulation of a kinetic view of matter in which motion is inherent and not imparted from outside. Of course, as a substitute for *Karma* or *Isvara*, *Sargavada* has to bring in the role of *Purusa* or *Avidya*.

The Srstivada, on the other hand, starts with a pluralistic approach to reality. The cosmic ground here is not an undifferentiated unitary entity, but it consists of infinite reals having homogeneous and heterogeneous differences. This naturally leads to atomistic conception of mind and matter which we find in the Nyaya-Vaisesika, Mimamsa, Jainism and Buddhism. Matter is regarded here as static, all motion is coming to it from outside. The cosmic process is regarded as the combination of diverse simple elements resulting into more and more complex wholes. But for this a need is felt to postulate *Karma* or God as a catalytic agent in the creative process. *Arambhavada* or its varient *Pratityasamutpada*, Avayava-Avayavi model of the 'wholes' etc. are the natural outcome.

Another philosophically significant difference between *Sargavada* and *Srstivada* in the field of ontology has been the acceptance of the *Dharma-Dharmi-bheda* (substance-attribute distinction) in the latter and its rejection in the former. The *Brahman of* the Advaita Vedanta and the *Purusa* and *Prakrti* of the Samkhya are attributeless.

Coming to the central theme of this paper, we find that the substance-attribute distinction has been the basic plank of *Srstivada*. It is commonly accepted by the schools of Mimamsa, Nyaya-Vaisesika, Jainism, Buddhism and Carvaka. The Buddhists do not accept this distinction at the ultimate level because of their adherence to *Anatmvada;* at the empirical level in the form of *Samanya Laksana* or *Kalpana*, it is not unacceptable to them.

Now the most significant and singular contribution of the Jaina school in the field of metaphysics is to carry forward this distinction to a step further by introducing the concept of Paryaya. Though the reality has substantival and adjectival aspects, both substances and attributes exist in a particular form or mode at a particular time under particular conditions. This conditioned mode of existence of substance and attributes is known as *Paryaya*.

The point is that substances and attributes are conceived to exist not in an absolute or isolated way but in relation to other reals. So this non.absolutistic or relativistic view of reality leads the Jaina thinkers to postulate *Paryaya*.

According to the Jaina thinkers, thus no reality, whether in the form of substance or in the form of attribute, exists as such but only in a specific mode of existence. There are infinite ways or modes in which reals can exist and this idea paves the way for the advocacy of *Anekantvada*, the central thesis of Jainism. Likewise, in the field of knowledge, to know a thing is to know its substantival and adjectival aspects in a particular mode or form. A particular mode appears only in a particular set of conditions. With the changed conditions there will be another mode of existence of that thing. So all our knowledge of a thing at a particular spatiotemporal locus is conditional and relative to the circumstances. Of course, the possibility of absolute knowledge is all the while there. This is the *Nayavada* or the relativistic theory of knowledge. Since all knowledge is relative, the judgemental and linguistic expression of it has also to contain the relations and the conditions which characterise such a knowledge. This is the theory of Syadvada which is further formalised in the form of *Sapta-bhangi*.

Thus we find that the introduction of the concept of *Paryaya* brings about a tremendous modification in the Jaina metaphysics and epistemology, the like of which we do not find in the metaphysics of other schools of Srstivada. The implications of this concept are deep and far-reaching in the fields of ethics, logic, mathematics, statistics and linguistic analysis. Many of such elements have been worked out and developed by the Jaina thinkers, but many more are yet to be brought out. For example, the qualitative dimension of the theory of the probability is a unique idea of Jainism which is only in an embryonic form and if its details are fully worked out, it is sure to result in a copernican revolution in the methodology of natural and social sciences. It is a challenging task for the scholars of Jainology which, I think, should be highlighted in and earnestly taken up through the agency of this conference. This can be achieved if inter-disciplinary and multi-disciplinary approaches are made to these areas of potential studies and whatever literature exists in this respect is made available in a language intelligible to us.

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Concept of Soul in Jaina Philosophy And its Scientific Interpretation

Dr. R. M. Kasliwal

In Jainism the concept of Soul or Atma is very important. In fact some even call it Atma Dharma. Every lving organism has a Soul or Atma and it manifests through a body. The physical body is therefore only a vehicle in which Atma, the living principle which gives rise to consciousness, resides. Without this life force, the body is only a dead matter. From the real point of view or Nischaya Naya, every soul is pure, perfect, all-knowing, all peaceful and all-blissful. It is free from passionate thought activity, defect or infirmity, desire or ambition, care or sorrow. It has infinite knowledge, infinite power and infinite happiness. It knows all, sees all and is not affected by praise or defamation and maintains equanimity under all circumstances. Therefore by nature it is pure and perfect and is capable of attaining Godhood and becoming Parmatma.

But from the practical point of view or Vyavhara Naya, the Soul or Atma appears impure because of the various thought activities like anger, pride, deceit and greed and other passionate thought activities which taint the Atma just as the particles of dust or dirt may make a piece of white cloth appear dirty. These thought activities and other similar activities produce Karmic matter or molecules and these get attached to the Atma (Soul) which is an unbroken whole substance, non-material in nature.

Therefore, although basically every soul which is immortal and non-perishable, is pure and perfect but because of its association with Karmic matter it remains impure and does not attain Godhood and according to the Karmic actions of the individual it goes on through the cycles of deaths and births and so on, till such time that the Atma is able to get rid of the Karmic bondage by various processes and procedures and is able to reach the pure and perfect state, when it gets liberated and attains Moksha. According to Jaina philosophy this is possible in every human being by his own individual efforts. Therefore, in a nutshell the the whole of the Jaina religion inspires to attain liberation or Moksha by knowing the true nature of one's soul. This is the main goal. Rites and rituals, vows and

penances, Sadhana (meditation), Svadhyaya (study of scriptures) are among some of the many steps suggested towards the attainment of this goal so as to liberate the Atma from bondage and make it free.

In the strict sense in Jaina religious philosophy the individual Atma besides being immortal and non-perishable, is all powerful and by one's own actions (Purusaratha), one can attain and reach the highest goal. The individual Atma (Consciousness) has the capacity to become Paramatma by getting rid of all the Karmic matter. It does not believe in the theory of supreme God or cosmic consciousness. According to Jaina philosophy the universe is full of infinite souls and each one is separate from the other and by its own Karma it goes on passing through various cycles of birth and death, till finally it succeeds in getting rid of all the accumulated Karmic matter and thus liberates itself and attains the supreme goal of Moksha.

This in brief is the concept of Atma or soul according to Jaina philosophy. Therefore, in the light of modern scientific knowledge, is it possible to describe it in a scientific language which is verifiable and repeatable ? As soon as life starts, it generates its own electrical energy, which can be detected on suitable instruments like oscilographs, electrocardiographs, electroencephalographs etc. Now there is a law in physics that every current of electricity when in motion must have its own magnetic field and hence it is presumed that every living organism also has its own magnetic field.

According to this concept, this magnetic field is the Soul or Atma of the individual and it gets attracted and attached to the electrical energy as soon as a suitable affinity between the two is established in accordance with Karma.

Thus the electrical energy with its magnetic field goes on operating intimately in the individual through the media of electromagnetic waves. It is well-known that speech is easily transmitted through electromagnetic waves over long distances and similarly it is assumed that even thought processes have similar electromagnetic waves and even telepathic signals may have electromagnetic waves. Great Yogis have been known to influence persons by virtue of their powerful personalities which are nothing else than their powerful Souls which according to this concept are their magnetic fields and thus it is possible to generate powerful electromagnetic waves capable of being transmitted by them. This works in the same way as powerful magnets which are able to generate their own electromagnetic currents.

During life all actions and thought process, specially powerful acts and serious incidents have an impact on the soul of the individual and these in the form of Karmic matter in waves are attached to the magnetic field which is the Soul. When an individual dies the electrical energy vanishes and the magnetic field alongwith the Karmic matter escapes and this goes on roaming about in the universe till such time that it again finds its suitable electrical energy or nidus, when it again

adopts a body and starts manifesting through it, according to its Karma. So long as the Karmic waves or matter are attached to the magnetic field it goes on through the cycles of births and deaths. Thus this magnetic field can explain to a certain extent in scientific language the concept of soul and its transmigration.

In the end, I wish to draw the attention to the fact that Jainism is one of the oldest living religions of the world. Although it was prevalent in India in some form or other even during the pre-vedic period, yet due emphasis on its antiquity has never been seriously given. It is therefore essential that proper research may be carried in this direction and approximate period of its origin be established. It is even more important in these days because of the scientific nature of this religion and its unequivocal emphasis on Non-Violence (AHIMSA) which has become necessary in this modern world if it is to survive.

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The best thing is a life spent in penitential practices.
The middle course is to live with dear ones around.
The worst of all is, with the thought that we have not enough, through desire of wealth subserviently to follow those who understand us not.

—Naladiyar, 365.

In the law of Jina that is knowledge by which the Jiva becomes free from attachment, by which he is absorbed in the virtue and by which (the feeling of) amity is engendered.

—Samanasuttam

Space, Time and The Universe

Prof. G. R. Jain

The noble laureate Sir Albert Einstein, the brainiest man in the world, who was declared as a good man for nothing by his teachers in the school, startled the scientists all over the world by his theory of Relativity. The birth centenary of this great scientist has been just celebrated all over the world. He gave the dimensions of the Universe as in Table 1.

Table 1. *Einstein's Dimensions of the Universe*

1.	Mass	2.143×10^{55} gm.
2.	Mean density	1.05×10^{-27} gm./ml.
3.	Radius	1.01×10^{27} cms. or 1068 million light years.
4.	Number of electrons in the Universe.	1.29×10^{79}

With regard to its origin, he announced the Cylinder theory according to which this Universe of ours is a four dimensional space continuum consisting of three dimensional space with time as its fourth dimension. This is limited in three dimensions of space like a cylinder but un-limited in the direction of time. In common language, it means that the universe is limited in three directions, but in the direction of time it runs from an infinite past into an infinite future. It is interesting to note that if we regard our universe as infinite, it cannot be stable at the same time, for in that case all our energy would get scattered into the infinity of space and the attractions of myriads of other universes filling this infinite universe would scatter it into the infinity. The picture of the universe as given by Jain thinkers is very similar to this which we shall develop into the following here. The volume of the Universe according to the Jains is 343 cubic Rajju, a Rajju being a quantity of the order of 10^{21} miles. The use of the word Brahmanda (Universe of the ellipsoidal form) by the Hindus for the universe is also suggestive of the finitude of the latter.

The Universe :—The Universe of Jains is composed of six substances. The substance has been defined as that reality which undergoes modifications through permanance. To give one example of such modification, consider an ingot of gold.

Suppose we make an ornament out of it. The original mass of gold suffers a modification, the original form is destroyed, a new form is produced but substance gold persists throughout the change.

The six substances are as below :

(1) Living substance or Soul or Jiva, (2) Non-living substance or Ajiva or Matter and energy, (3) Medium of motion or Dharma, (4) Medium of rest or Adharma, (5) Space or Akasha and (6) Time or Kala. We will describe them in brief with some details of space at first.

(1) *Space* :—Space is one of the six substances which compose the universe according to Jains. The function of space is to give place to all other substances, i. e. interpenetratability is the characteristic of space or Akasha. For purposes of measurement, space has been divided into space points called Pradesas. A Pradesa is the smallest three dimensional volume occupied by an atom or parmanu. According to the Rutherford's planetary model of the atom, the positive charge of electricity known as Proton is situated in the center of the atom with a nxmber of planetary electrons moving round it in fixed orbits. The atom of Hydrogen is the smallest and lightest. An estimate of its smallness and lightness can be gathered from the fact that if two hundred million atoms of hydrogen are placed in line, one touching the other, the total length would only be 2.55 cms. and the weight of 4×10^{21} atoms would be equal to the weight of a poppy seed. The number of gold atoms in a single drop of sea water is fifty billion. But this is not the atom of the Jains.

In the last few years, a new model of the atom called the Quark model is emerging in the world of physics. An intensive hunt has been going on all over the world for the search of the "Ultimate particle" of matter called the Quark by the scientists. The hunters are some of the leading physicists. The hunting grounds : almost anywhere from the high atmosphere to the bottom of the sea to the inside of the latest atom smasher. Despite this painstaking search, it has not been possible so far to track down the Quark. The physicists say that the Quark is the simplest particle in the Universe out of which everything is made. The two most prominent workers in this field are Murray Gell Mann and Richard Feynman of the California Institute of Technology and their collaborators. These people have won high honours for this work including Noble prize in 1965.

From the very start of civilisation, philosophers have wished to find a simple idea that would unite everything we experience in the world around us. So there has been a search for the building block like the cell or gene in biology. The burning questions before the physicists of today are : (a) What are things really made of ? (b) Have we at last come down to the last foundation stone from which we can build anything: a table, a human being or a universe ? or (c) Must we go on looking at smaller and smaller pieces and going deeper and deeper into a bottom-

less pit ? To answer these questions, very elaborate and expensive experiments were performed in U. S. A. as a result of which the number of new particles emerging from nucleus has increased fantastically. By 1962, their number had been counted upto one hundred. Some of their names are neutrons, protons, pions, positrons, muons, electrons, neutrinos and their anti-particles such as anti-protons and so on. Millions of photographs were taken and even those particles were recorded which lived for as small a period as one-ten billionth of a second–10^{-11} second and then died but the Quark remains undiscovered. We congratulate the scientists for their hard perserverence and uneasing labor. If some day, the Quark is discovered, it will be the atom of the Jains and the volume occupied by it will be the unit of space, the space point or Pradesa.

The space has two varieties; Lokakasha and Alokakasha. The constituent elements of the world are the infinite number of Jivas and the infinite number of the physical objects, principles of motion and rest and time–all contained in space—the sixth. The space which is coextensive with these objects is called Lokakasha. But this is only a part of the real space. Beyond this, there is Alokakasha or Anantakasha. This is pure space. There are no objects animate or inanimate in this infinite region.

For measurement of celestial space, two units are in use. They are Yojana and Rajju corresponding to miles and light years. In order to evaluate the magnitude of Yojana, we consider the following table of length in Vedic literature :

24 Angula = 1 Hasta = 18 inches

4 Hasta = 1 Danda or Dhanus = 6 feet

2000 Dhanus = 1 Kosa = 12000 ft or 25/11 miles

4 Kosa = 1 Yojana = 100/11 miles or 9 miles 160 yds.

This value is further corroborated from a Sukta of Rigveda, according to which light travels at the rate of 2202 yojanas per half Nimesha. As per Hindu Puranas,

15 Nimesas = 1 Kastha

30 Kastha = 1 Kala

30 Kala = 1 Muhurta or 48 minutes.

Thus the value of one Nimesa comes to be 1/4 second.

Taking the value of Yojana as 100/11 miles and half Nimesa as 1/4 second, the velocity of light comes to be 1,87,770 miles per second. This is the same value as arrived at by modern science.

In order to calculate the value of Rajju in miles, we begin with the quotation given by the German Professor Von Glassnap in his famous book "Der Janismus"

on the basis of the famous English astronomer Colebrooke. According to him, Rajju is the distance travelled by a Deva in six months at the rate of 20,57,152 yojanasa per Nimesha. Taking the value of Yojana as $2000 \times 100/11$ miles and six months as 1,55,52,000 seconds or $1,55,52,000 \times 4$ Nimesas, the distance travelled by the Deva is 2.23×10^{18} miles. Einstein has assumed the universe as spherical and calculated its volume as 1037×10^{63} cubic miles. If we equate it to the volume of the universe given in cubic Rajjus by Jain Thinkers, i, e. 343 cubic Rajjus, we obtain a Rajju equal to 1.45×10^{21} miles. Finally, therefore, we arrive at the following space unit distances :

1 Yojana = 100/11 miles

1 Mahayojan = 2000 Yojanas = $2000 \times 100/11$ miles

1 Rajju = 1.45×10^{21} miles

(2) *Living Substance, Jiva or Soul* :—The soul is the reality that possesses the faculty of knowing and perceiving, in which the sensations of pain and pleasure inhere and through which the volition functions. Modern experimental psycology has already discovered the electrical counterpart of the soul called the Taijas Sharira. This soul has the potency of changing its size by contraction and expansion. It can occupy the smallest possible body of a baeteriophage or the biggest body of a whale fish. Since a body grows from a microscopical size in the mother's womb to its full proportions and contracts again at the end of its earthly career, to reincarnate into a new seed, it follows that the size of the soul cannot remain fixed. Modern science identifies life with protoplasm or the living cell and it is well known that it possesses a remarkable property of contraction under external stimulii. The theory of transmigration of soul is an extraordinary conception also supported by Hindu and Budhist philosophies. According to Jain view, all actions of embodied living beings, whether mental or physical, are followed by influx of fine molecules of energy towards the soul–the former constitutes a fine material body around the soul. It is technically called Karmana Sarira. To use the modern language, the activities of mind and matter constitute a super radio with the quantillions of living cells sending out their individual waves to be tuned in by quantillions of receiving sets in the brain. Influx of these waves is the influx of subtle karmic matter, which we can call the fourth state of matter, the other three being solid, liquid and gaseous states. Activity of a good kind attracts meritorious while activity of a bad kind attracts the opposite kind of karmic matter. The karmic body is responsible for dragging the soul from one physical body to another, and it keeps the soul bound to the confines of the universe owing to the gravitational forces operating on all sides. When karmic matter is shed off the soul by following the path of liberation, being the lightest substance, the latter rises to the top of the universe and rests there as pure "Effulgence Divine". It cannot travel further on owing to the absence of the medium of motion called the luminiferous Aether by the scientists.

In recent years, the scientists are trying to explain the processes of life, i.e., growth and reproduction in terms of special properties of various kinds of proteins and the two nucleic acids-DNA and RNA. Although the artificial synthesis of a biologically active living cell, which automatically grows by multiplication has been reported, it has not been possible so far to correlate the proteins, DNA and RNA with functions of memory, thought, reason, logic, intuition and free will. In other words, consciousness could not be explained on the basis of physics and chemistry and hence the existence of soul remains unchallenged. Its existence and transmigration has been amply corroborated by the recent researches in para psychology.

(3) *Ajiva or Matter and Energy or Pudgala* :—Ajiva is the second principal constituent of the physical universe. The use of the word Pudgala for matter and energy is quite peculiar to Jain philosphy. This word has been coined from two words-Pud means to combine and Gala means to dissociate. Hence the root meaning of the word Pudgala is a substance which undergoes modifications by combination and dissociation. One who is familiar with modern developments in atomic physics cannot but admire the choice of this word for denoting matter and energy. We now know ful-well that all atoms are assembly of protons, neutrons and electrons. In the phenomenon of radioactivity, atoms are seen disintegrating themselves on their own accord into others. For instance, an atom of Uranium after undergoing various modifications is ultimately converted into the metal lead. In the phenomenon of artificial radioactivity, the bombardment by alpha particles, protons or neutrons brings about such transformations as the conversions of aluminium or sulphur atoms into those of phosphorous. By bombarding a nitrogen nucleus by with alpha particles, it is converted into oxygen. Similarly, by bombarding a berilium atom with alpha particles, it is converted into carbon atoms. Such examples can be multiplied.

The chief characteristic of the substance-Pudgala is that it is the subject of sense perception, it has a form in contrast with other five constituents of the universe which are without form. The physical properties of hardness, density, temperature and either positive or negative charge are associated with it. It has one of the five colors depending on the temperature.

This matter is divided into six subclasses : solids, liquids, gases, energy, fine karmic matter and extrafine matter consisting of the streams of the ultimate particles of matter. Until the beginning of this century, the classical physics of Newton and Galeleo regarded energy as perfectly weightless and without any association with matter. It was the genius of Einstein who definitely proved that every form of energy has mass and that there is no difference between matter and energy but that of the form. According to him, one gram of any kind of matter when fully changed into energy is equivalent to the quantity of heat which would be produced by burning 3000 tons of best variety of coal. It is really wonderful to note that this truth of particulate nature of energy was already discovered several centuries

ago by the Jain philosophers. They regarded every form of energy as a manifestation of Pudgala and hence one form of energy could be interconverted into the other. It is really interesting to see that whereas in the history of modern science the nature of heat, light and electricity could not be elucidated for a long time-they being regarded as fluids for several centuries.

The true nature of sound was also known to Jaina thinkers. Unlike the other systems of thought, which associate sound with Aether or space, Jain system explains it as being due to the vibrations of the molecules. This sound is further divided into musical sounds and noises. The musical sounds are given different names depending upon their production by vibrations of strings, reeds, pipes, bells and stretched membranes.

Matter is then thought of as made up of Skandhas (molecules), Skandhdeshas (atoms), Skandhapradesas (ionised or stipped atoms) and paramanus (indivisible elementary particles such as electrons and the positrons). In conformity with the version of the modern kinetic and electron theories of matter, the Jain philosophy also regards elementary particles inside atom and the molecules in a piece of matter to be in a state of motion.

Although the space-point technically called Pradesa has been defined as the volume of the space occupied by an atom, but it is mentioned at the same time that an infinite number of atoms can occupy a pradesa under abnormal conditions.

The modern science has discovered a substance called nuclear matter, first discovered by Admas which is two thousand times denser than platinum, the heaviest metal on earth. The formation of such a matter in certain stars such as the dark companion of Sirius (the brightest star in nothern heavens) can be explained in no other way but by saying that somehow a very large number of atoms have become packed in a small compass in nuclear matter. Writing about the nuclear matter, the great astrophysicist Eddington once said that one ton of nuclear matter can be easily carried in a waist coat pocket.

According to Valmiki Ramayana, the bow of Siva which was broken by Bhagwan Rama was 13 cms in length and was made of nuclear matter called Vajra.

(4) *Medium of motion or Dharma* :—Dharma has been defined by Jains as the auxiallary cause of motion. As water helps the movement of a moving fish so does the Dharma help the motion of the matter and soul. But it does not move those which are not moving. It should be noted that the word Dharma in Jain cannons has been used entirely in a different technical sense here than it is ordinarily understood to mean. Hindu philosophers have used this word in the sense of duty or righteous deeds only, but here the Jains mean the Aether of space, the medium of motion peculiar although it may seem. It is formless, inactive and eternal. It has none of the qualities associated with matter, i. e. it is devoid of qualities of contact, taste, color, smell and sound. It is a continuous medium pervading the whole universe. It remains unchanged by the motion of objects.

The first problem before the scientists was that if light waves were real waves they must be waves something. They were plainly not waves in matter, it was necessary, thefore, to invent something else, which was not matter, for them to be waves in. This something they called the Aether and imagined it as an utterly thin and elastic fluid that flowed undisturbed between the particles of the material universe and filled all empty space of every kind.

What was this Aether like ? Material media are penetrated by aether, their molecules being surrounded by it such as the leaves of tree are surrounded by air. But difficulties and contradictions appeared at once. For, it was proved to be : (1) thinner than the thinnest gas; (2) more rigid than steel; (3) absolutely the same everywhere; (4) absolutely weightless; and (5) in the neighbourhood of any electron, immensely heavier than lead. It is difficult to imagine the planets as moving with their enormous velocities through aether without any loss of energy. The motions of the planets are perfectly regular and show no signs of any loss of this kind. In the words of Denton, the Newtonian aether is rigid, yet allows all matter to move about it without friction or resistance; it is elastic but cannot be distorted. It moves but its motion cannot be detected; it exerts force on matter but matter exerts no force on it : it has no mass nor has it any parts which can be identified; it is said to be at rest relatively to the fixed stars, yet the stars are known to be in motion relatively to one another.

A great many phenomena, culminating in the Michelson experiment and the theory of relativity, showed that the aether must be something very different from ordinary terretrial substances.

Eddington writes about aether in his famous book, "The Nature of Physical world" that it docs not mean from the above that the aether is abolished. We need an aether.........In the last century, it was widely believed that the aether was a kind of matter. It would be difficult to say when this view died out. Nowadays, it is agreed that aether is not a kind of matter. Being non-material, its properties are quite unique.

Thus, it seems that science and Jain physics agree absolutely in so far as they call Dharma non-material, non-atomic, non-discrete, continuous, co-extensive with space, indivisible and as a necessary medium for motion and one which does not move.

(5) ***Medium of Rest or Adharma*** : Adharma is auxiallary cause of rest to soul and matter. It is the principle which guarantees the permanance of the world structure. It assists the staying of soul and matter which are stationary just as the shade of a tree helps the staying of travellers. But Adharma does not stay those which are moving. It also pervades the entire universe and has all other characteristics like Dharma. To summarise, it is a non-living, formless, inactive, continuous medium without which equilibrium in the universe would be impossible and the souls and the atoms would have become scattered in infinite space. It is the bind-

ing force which is responsible for a stable universe, without it, there would be chaos and no cosmos.

The modern equivalent of Adharma may be looked upon as Newton's force of gravitation. According to Newton's law, all bodies with which we are acquainted, when raised into, the air and quitely abandoned, descend to the earth's surface. They are urged thereto by a force effort which, although it is beyond our power to trace, we call Gravity. According to law of gravitation, every particle of matter pulls every other particle directly as the product of their masses and inversely as the square of the distance between them, i. e. the heavier the bodies are, the greater is the mutual force of attraction and greater the separation, the smaller is the force of attraction. If the distance between them is doubled, the force of attraction becomes one-fourth and if it is trebled, it becomes one-ninth and so on.

It was the genius of Newton to extend the law of gravitation from the earth to heavenly bodies. He came early to suspect that the force which keeps the moon in its orbit is none other than the power of attraction of the earth. However, it should be borne in mind that this force of Newton was taken as an active force although acting like an invisible agency. The Newtonian concept of gravitation was modified by Einstein who rendered it quite inactive and thus brought it on the same level as the Adharma of the Jain thinkers.

In the case of atoms, however, gravitational attraction plays no real part. The masses of electrons and protons are too small for that. On the other hand, here there is an incomparably greater electric force, i. e. the force of attraction between oppositely charged protons and electrons. However, the law which governs this attraction is exactly similar in form to law of gravitation, so that it is merely a change of name. It is again a force of attraction which keeps an electron moving round a proton. Thus, we are led to the conclusion that Adharma corresponds to Einstein's Unified Field of Gravitation and Electromagnetism.

(6) *Time or Kala* :—Time is also a substance. It is divided in two categories: absolute and apparent ; de jure and de facto. The former is made up of Kalanus (grains or quantas of time). Innumerable grains of time reside one in each space-point of the finite universe like heaps of jewels. In other words, the time consists of units which never mix with one another but are always separate. The whole universe, excluding the pure space is full of these grains of time; no part of the space within it is devoid of them. These grains are invisible, formless and inactive i.e. in a static condition and in countless number. The distinction between absolute and apparent time is that the former is eternal while the latter has a beginning and an end. The scientists also suspect that there is a real time behind the apparent time. Prof. Eddington says, Whatever may be time de jure, the astronomer's time is time de facto..........You may be aware that it is revealed to us in Einstein's theory that time and space are mixed up in a rather strange way. This is a great

stumbling block to the beginner." One startling conclusion from this theory is that both space and time vanish away into nothing if there is no matter. It is matter in which originate space and time and our universe of perception. So is the conclusion of Jain thinkers. In the infinite pure space extending beyond loka, no other substance exists but space, there is no matter and hence there are no grains of time. The resemblance is striking.

The practical unit of time is two fold--one for the measurement of small intervals and the other for the measurement of extremely long intervals. Earlier, Nimesha has been indicated as the smallest unit of time equivalent to 1/4th of a second. A still smaller unit of time is Prativipalansha which is 1/9000 th of a second.

According to the Hindu Puranas, 43,20,000 years make a Mahayuga and 1000 mahayugas make a Kalpakala. The period of Kalpakala is the Brahma's day and an equal interval is Brahma's night. At the end of each Kalpa, Brahma creates a new universe. Thus the number of years in a kalpa is 4,32,00,00,000 (total number of digits is 10) But according to the Jainas, the years of Kalpakala can be expressed by a number consisting of 77 digits of which 26 are numerals followed by 50 ciphers. The numerals are in the following order :

$$82690526061640635 5499024384 \times 10^{50}$$

Origin and end of the Universe :—In Hindu Trinity, Brahma, Visnu and Mahesa have been allotted specific functions of creation, preservation and destruction of the universe respectively, i. e. these are the attributes of the Godhood. There are fixed times for creation and destruction. As already stated above, a Mahayuga consists of 43,20,000 years and 71 mahayugas make a Manvantara. The word Manvantara means the time interval between the successive Manus or the law givers. Fourteen Manus are born in a Kalpakala. Before and after the birth of each of the 14 Manus the world is submerged under water for a period of years equal to $4{,}32.000 \times 4$. Thus the total number of times that the world is submerged under water is 15 and the corresponding total period is $4{,}32{,}000 \times 4 \times 15 = 43{,}20{,}000 \times 6$ years i.e. 6 mahyugas. Since there are 14 Manus in each Kalapakala and they are born at intervals of 71 mahayugas and 6 mahayugas elapse during the period of floods which occur 15 times in one Kalpa, the total period of a Kalpa is $71 \times 14 = 994 + 6 = 1000$ mahayugas. Therefore, corresponding to our 24 hours day, Brahma's day consists of 8640 million years.

The Puranas state that the Brahma creates the universe afresh at beginning of the day and it is submerged under water during night. The disappearance of the universe in this manner is called Naimittika Pralaya. In this the entire matter of the universe concentrated in one place but is not destroyed. During one such Pralaya, the great sage Markandeya alone was alive and all other celestial and terrestrial objects ceased to exist. There was water and water everywhere and

the sage wandered through empty space. He saw a baby in yogic sleep on a banyan leaf. The baby opened his mouth wide enough for the sage to enter. On entering the mouth, he saw all the three worlds inside the stomach, thus proving that during a pralaya, all objects merge into Supreme being. He then releases all these objects at the time of new creation.

The submerging of the earth under water has occurred about four times since the beginning of the earth. This fact has been accepted by the modern geologists. They have given it the name of "Glacial Epoch" and in Jain terminology, it is called "Khand Pralaya." The scientists have assigned the Deluge due to the melting of ice at the polar caps.

The Mahapralaya occurs at the end of the life period of the Brahma, which is of 100 years duration, each day and each night of the year being of 4,32,00,00,000 years. In this absolute pralaya, everything in the universe, material as well as non-materials, is dissolved into atoms and finally absorbed into the body of Supreme Being. At the time of creation, the process is reversed and our universe can be looked upon as the projection of Lord God himself. The process of dissolution and creation goes on cyclically for eternity.

The concept of Mahapralaya in Jain theory is a different story. The cycle of time here is divided into two parts called Avasarpini and Utsarpini. During the first, there is a gradual decline while during the second, there is a gradual progress. Utsarpini comes again and so on alternately. Each epoch is further divided into six parts. At the and of Avasarpini, there is a situation like Khand Pralaya for 49 days and then creation starts again with the seven day rains of water, milk, butter, amrit and sweet juice respectively.

The following points of difference should be noted between the Hindu and the Jain concepts regarding the Universe :

(1) According to the Hindus, the whole earth is submerged under water 15 times during one kalpa whereas according to the Jains, it is only once during each epoch and that too partially.

(2) According to Hindus, at the time of Mahapralaya, all matter, space and time are engulfed into the Supreme Being and then it is He who unfolds the Universe again, whereas according to Jains, the nature of the Universe is such that after it has completely run down, it regenerates itself by carrying out the cycle in reverse order.

According to modern science, the Universe is gradually running down in the material sense of the word. The scientist say it as that the entropy of the world is tending towards the maximum. This has been proved mathematically by Maxwell from the second law of thermodynamics. In nature, heat is constantly flowing without interruption from a body at a higher temperature to a body at a lower temperature and air automatically flows from a region of high pressure to that of

low pressure. Thus, there is tendency towards equalisation of temperature and pressure all over the Universe. Efficiency of a heat engine is greater if the difference of temperatures between the source and the exhaust is large, i. e. greater the difference of temperatures, the higher is the efficiency. In other words, we can say that the availability of energy for doing work is becoming less and less every moment and when the temperature and pressure will become the same everywhere, the available energy for work will become zero and the entire universe will come to a stand still. The sum total of the energy in the universe will be the same as before but it will not be available for work. Living beings will neither be able to move nor to breathe. Blood will not circulate in their veins. Life of all forms will be extinct.

What next ? is a glaring question before the scientists. They believe that the universe cannot end as declared by Einstein in his Cylinder theory referred to in the beginning. Some unknown force must rewind the clock of the Universe so that it may be set running once again. According to Hindu belief, the rewinding is done by the Almighty God whereas according to Jains, the process is automatic.

There is another line of thinking in science. According to this, sun is the source of energy for all life on earth. According to the principle of equivalence between mass and energy, sun is loosing its mass at the rate of 46,000 tons per second and if it continues to radiate energy at the present rate, its mass will be reduced to zero after a few billion years, Universe becomes devoid of solar energy, all life on earth will disappear and it will be a sort of Pralaya.

In recent years, another interesting discovery has been made. It is well known that the magnetic north pole does not coincide with the geographical north pole. There is an angle between them. Now, it has been found that magnetic poles of the earth are slowly rotating and a time will come when the north pole will go into the position of south pole and vice versa. In between, there will be a period of 100–200 years when the earth will have no magnetic field at all because when we go from a negative quantity to a positive one, zero comes in between.

The earth's magnetic field acts like an umbrella for the showers of destructive cosmic rays which are coming profusely from inter-stellar space. The earth's magnetic field deflects them to one side and it is only in very small numbers that they are able to reach us. The rotation of the poles has a period of about 7,50,000 years and the last reversal took place some 7,00,000 years back. Thus after 40 to 50 thousand years, it is likely to occur again. At the time of zero magnetic field, all cosmic ray showers fall upon the earth with full destructive force and the latter is completely scorched to death. This is Mahapralaya.

On 30th June, 1908, there was an unusual explosion in Siberia in the Soviet Union. The explosion may be compared to a 30 megaton hydrogen bomb explosion, i. e. equal to 1500 Hiroshima atomic bombs exploding together. American

scientists are of the opinion that it was an explosion caused by an antimatter intruder of about one kilogram weight, that entered accidentally into our atmosphere and fell upon the earth. If someday a lump of antimatter weighing about 10 tons enters into our universe, it will create such a violent explosion that whole world will be reduced to dust. This is the latest view of science on the subject of Mahapralaya.

Meerut (U. P.)

O Lord ! Make myself such that I may have love for all beings, joy in the meritorious, unstinted sympathy for the distressed and tolerance towards the perversely inclined.

Samayika Patha

"*O Lord ! May my mind be absolved from all feelings of egotism, be equanimous in pleasure or pain, among friends or foes, in gain or loss, in a mansion or wilderness.*

Samayika Patha

Salutation to that Anekantavada which is the singular teacher of mankind, without which even the transaction of the world does not at all go on.

Samanasuttam, 660

Through knowledge, accomplishment of meditation takes place, through meditation, the shedding of all the karmas occurs; the outcome of the shedding of karmas is emancipation. One should, therefore, pursue knowledge.

Samanasuttam, 478

JAINA YOGA

Dr. Mohan Lal Mehta

The Jaina holds that the self possesses an innate capacity of activity known as energy (*Virya*). On account of the rise of power-obscuring Karma this innate capacity is distorted. This distorted energy is manifested in the form of the activities of body, speech, and mind. These three types of activities are called Yoga in the Jaina system. Thus, the traditional meaning of the Jaina Yoga is directly opposed to that of the Patanjali Yoga. Patanjali defines Yoga as the cessation of mental activities, whereas according to the Jaina, Yoga is nothing but the activities of mind, etc. The later Jaina writers have defined Yoga also in the sense of the control and arrest of activities.

Mental Activities :

Mind is the internal sense organ. It cognises all the objects of the external senses. The Jainas hold that all our mental activities can be classified into four kinds : true, untrue, true and untrue, and neither true nor untrue. A true mental activity corresponds to its object. A mental activity that does not corespond to its object is untrue. A mental activity is said to be true and untrue if it is partly true and partly false. Our desires, purposes, inclinations, etc., are of the fourth kind. Such activities of thought are neither true nor untrue, since they have no corresponding objects.

Vocal Activities :

Vocal activity is in the form of speech. Speech is a particular form of sound resulting from the rise of physique-making Karma. The activities of speech are also of four kinds : true, untrue, true and untrue, and neither true nor untrue. These four kinds of speech are exactly like those of mental activity.

Physical Activities :

According to Jaina conception, there are five types of bodies : gross, transformable, projectable, electric and Karmic. According to different combinations of these five types, the Jainas recognise seven types of physical activities : activity of gross body, that of transformable body, that of projectable body, that of Karmic body, activity of gross body mixed with that of Karmic body, activity of transfor-

mable body mixed with that of Karmic body or that of gross body, and activity of projectable body mingled with that of gross body. The activity of electric body is not counted separately, since it is always connected with the activity of Karmic body, inasmuch as electric body and Karmic body always co-exist.

Control of Activity :

The problem of control, regulation, and stoppage of all our activities is one of capital importance in the Jaina doctrine of Karma. Indian philosophy discusses this problem chiefly under the head of Yoga. In Jaina philosophy the stoppage of activities is called *Samvara*. Through it we can check the inflow of new Karmic matter as well as annihilate the acquired one. This constitutes the path to self-realisation.

Means of the Control :

There are certain essential conditions recognized by the Jaina thinkers for the successful control, regulation, and cessation of various activities. Following them, the final spiritual emancipation can be attained. The Buddhists, the adherents of the Patanjala Yoga, and others prescribe the following conditions for the control of various activities and the realisation of final liberation : self-regulation, moral virtue. contemplation, conquest of affliction, auspicious conduct, and austerity. Self-regulation consists in the control of the five-fold activities, viz., walking, speaking, receiving of something, keeping of things, and performing of excretional activities. Moral virtues are ten in number : forbearance, modesty, straightforwardness, contentment, truthfulness, self-restraint, austerity, renunciation, non-attachment, and celebacy. Contemplation consists in repeated thinking of a particular idea or object.

A self-disciplined person is required to contemplate the following twelve-fold objects : the fleeting nature of things, the helplessness of the individual, the miserable nature of the world, the loneliness of the worldly sojourn, the distinctness of the self from the body, the impure character of the body, the conditions and consequences of the inflow of Karmic matter, the means for the stoppage of the inflow, the conditions of the dissociation of Karmic matter from the self, the nature of the constituents of the universe, the difficulty of the attaintment of enlightenment, and the true nature of reality. The Jaina gives a list of twenty-two troubles to be learnt and conquered by one practising self-control. Hunger, thirst, cold, heat, nakedness, isolation, begging, etc , are some of the troubles. The Buddhists do not attach much importance to the conquest of various afflictions. The Jaina thinkers have recognised five stages of auspicious conduct. The first stage is known as *Samayika*. A person belonging to it does not do any harm to others. He develops the sense of equanimity. The second stage is called *Chedopasthapana*. At this stage the person begins to follow the path of self-discipline rigorously. The third stage is known as *Parihara-visudhi*. The person observes a particular type of auste-

rity at this stage. The fourth stage is known as *Suksma-samparaya*. One belonging to this stage suffers from subtle passions. The last stage is called *Yathakhyata*. At this stage the self-disciplined person possesses perfect and pure conduct. All his passions are annihilated.

Physical Austerity

There are two varieties of austerity: physical and mental which are also called external and internal. The Jainas, the followers of Yoga, and to some extent the Buddhists, too, recognize the value of both these types of austerity. It is a fact that physical mortification is essential for a successful self-control. It should, of course, not be practised for its own sake. It is welcome so long as it serves the cause of self-discipline. The Jaina philosophers admit this fact. They say that the six forms of physical austerity practised in a right manner result in non-attachment, lightness of body, conquest of the senses, protection of self-discipline, and finally annihilation of Karmic particles. Some mystics also establish the same fact. They maintain that the object of mortification is to kill the old self, break up its egoistic attachments and cravings. Mortification is not an end in itself. It is a process, an education directed towards the production of a definite kind of efficiency. It tends to subject the body to the spirit.

Meditation

Meditation is the chief constituent of internal austerity. It includes all the four requisites of self-discipline advocated by Patanjali, viz., withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and ecstasy (Samadhi). It is defined as the fixation of thought on a particular object by a person of excellent physical structure. The act of meditation is conditioned by the possession of an excellent body and a strong mind. A particular act of concentration can last for about an hour (forty-eight minutes). The Jaina does not admit the capacity of mind to concentrate any longer than the said period. He, of course, admits its capacity of re-concentration.

Meditation or contemplation is classified into four varieties: mournful contemplation (*Arta-dhyana*), cruel contemplation (*Raudra-dhyana*), inquisitive contemplation (*Dharma-dhyana*), and metaphysical contemplation (*Sukla-dhyana*). Mournful contemplation and cruel contemplation are of sinful nature, hence, a person of self-control should avoid their practice. The rest two are to be practised. At the last stage of metaphysical contemplation, first of all, the mental activities of the meditator are completely stopped, then his vocal activities are arrested, and lastly, all his physical activities are stopped. This is the completion of the control of activities. Now, the self exists in its pure nature. This state is free from all fear, all delusion, all attachment, all aversion, all physical, vocal, and mental activities. There is no inflow of new Karmic matter, no accumulation of previous Karmas.

Eight Stages of Self-Realisation :

Exactly like the eight-fold path of self-discipline in Yoga, Haribhadra has given a lucid account of self-realisation according to Jainism. He has given a list of eight stages of self-discipline leading to the complete cessation of all our activities. These stages are styled *Mitra*, *Tara*, *Bala*, *Dipra*, *Sthira*, *Kanta*, *Prabha*, and *Para*. Of these, the first four are fallible and unsteady, while the last four are not so. At the first stage one has very faint spiritual light. At the second stage the enlightenment is a bit distinct One possessing it is in a position to practise self-restraint. The third stage is possessed of more distinct enlightenment One possessing it is capable of controlling the various postures. At the fourth stage one gets control over breath For him, spiritual realisation is more valuable than life. At the fifth stage one is capable of deep thinking and good conduct. He withdraws his senses from external objects. The sixth stage is in the form of internal concentration. At the seventh stage the person develops self-meditation. His power of right discrimination is fully developed. The eighth stage is the consummation of development. The person now attains ecstasy. He gradually destroys all his obscuring *(Ghatin)* Karmas and achieves omniscience. In course of time the non-obscuring *(Aghatin)* Karmas are also annihilated. Thus, he attains final liberation and is completely free from all the Karmas.

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Knowledge is like food, and becomes ours only when it is absorbed, assimilated and digested by the intellect.

—Key of Knowledge

As water for certain washes away blood, so does the giving of foodto homeless saints, without doubt, destroy the sins incidental to a house holder's life.

—Ratnakaranda Sravakachara

Fundamentals of Jaina Mysticism

Dr. Kamal Chand Sogani

In the cultural history of mankind, there have been persons who regard spiritual quest as constituting the essential meaning of life. In spite of the marked environmental differences, their investigations have exhibited remarkable similarity of experience and expression. Such persons are styled mystics and the phenomenon is known as mysticism. Like the mystics of Hinduism, Buddhism, Christianity, Islam etc., Jaina mystics have made abundant contribution to the mystical literature as such. They have dealt with mysticism quite systematically and in great detail.

The equivalent expressions in Jainism for the word 'mysticism' are : Suddhopayoga, Arhat and Siddha state, Pandita-Pandita Marana, Paramatman-hood, Svasamaya, Paradrsti, Ahimsa, Samatva etc. All these expressions convey identical meaning of realising the transcendental self. The traditional definition of Jaina mysticism may be stated thus : Mysticism consists in the attainment of Arhat-hood or Siddha-hood through the medium of Samyagdarsana (spiritual awakening), Samyag-Jnana (spiritual knowledge) and Samyakcaritra (spiritual conduct) after dispelling Mithyadarsana (perverted attitude), Mithyajnana (perverted knowledge) and Mithyacaritra (perverted conduct). Kundakunda records departure from this terminology when he says: Mysticism consists in realising the Paramatman (transcendental self) through the Antaratman (awakened self) after renouncing the Bahiratman (bodily self). Haribhadra also employs a different terminology when he announced : Mysticism consists in attaining to Paradrsti (transcendental insight) through Sthira (steady spiritual insight), Kanta and Prabha Drstis (elementary and deep meditational insights) after passing through Mitra, Tara, Bala and Dipra Drstis. All these definitions of mysticism are fundamentally the same. Paramatman refers to Arhat-hood, Siddha-hood and Paradrsti; Antaratman points to Samyagdarsana, Sthiradrsti, and Samadrsti, and consequently to Samyagjnana, Samyakcaritra and the Kanta and Prabha Drstis; Bahiratman refers to Mithyadarsana along with Mitra, Tara, Bala and Dipra Drstis and consequently to Mithyajnana, and Mithyacaritra.

Thus we may say that the Parmatman is the true goal of the mystic quest. The journey from the Antaratman to the Paramatman is traversed through the medium of moral and intellectual preparations, which purge everything obstructing the emergence of potential divinity. Before this final accomplishment a stage of vision and fall may intervene. Thus the whole mystic way may be put as follows : (1) Spiritual awakening, (2) Purgation, (3) Illumination, (4) Dark-night of the soul and (5) Transcendental life.

Dark period of the self prior to spiritual awakening

In this stage the empirical souls remain in a perpetual state of spiritual ignorance owing to the beginningless functions of Mohaniya (deluding) Karma. This Karma on the psychical side engenders a complex state of 'Moha' having perverted belief (Mithyadarsana) and perverted conduct (Mithyacaritra) as its ingredients. Here the effect of Mithyadarsana is so dominant that self does not evince its inclination to the spiritual path, just as the man invaded by bile-infected fever does not have liking for sweet juice. This Mithyadarsana vitiates knowledge and conduct alike. In its presence both knowledge and conduct, however extensive and suffused with morality they may be, are impotent to disintegrate the hostile elements of the soul and to lead us to those superb heights which are called mystical. Consequently the darkest period in the history of the self is the one when the self is overwhelmed by Mithyadarsana. It obstructs all our mystical endeavours. Thus the plight of the self in this stage resembles that of a totally eclipsed moon or a completely clouded sky. It is a state of spiritual slumber with the peculiarity that the self itself is not cognizant of its drowsy state. Led astray by the perverted attitude, the soul staying in this stage identifies itself with bodily colour, physical frame, sex, caste, creed, family, friends and wealth. The consequence is that it is constantly obsessed with the fear of self-annihilation on the annihilation of the body and the like and is tormented even by the thought of death. Kundakunda and following him, Yogindu, Pujyapada, Subhcandra, Karttikeya etc. recognise this stage as the state of Bahiratman.

1. Spiritual awakening :

Spiritual awakening is the result of Granthibheda (cutting the knot of ignorance). By virtue of cutting the knot, the Bhinnagranthi sees supreme variety and acquires unswerving conviction in the true self. This occurrence of Samyagdarsana (spiritual awakening) is consequent upon the instruction of those who have realised the divine within themselves or are on the path of divine realisation. Yogindu points out that insight is attained by the Atman, when at an opportune time, delusion is destroyed.

It will not be idle to point out here that the soul in this stage is called Samyagdristi, Antaratman, Bhinnagranthi, and the occupant of Sthiradristi, Antaratman, Bhinnagranthi, and the occupant of Sthiradrsti. Being spiritually converted,

the Samyagdrsti considers his own self as genuine abode, regarding the outward physical dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world and properly weighs them in balance of his discriminative knowledge. His is the only self that has acquired the right of Moksa. Besides, he practices universal compassion (Anukampa), does not hanker after worldly opulence and empyreal pleasures, shows no feeling of disgust at the various bodily conditions caused by disease, hunger etc. and is free from all fears. Again, being over-whelmed by fear, inferiority and greed for profit, he does not recognise Himsa as Dharma. Apart from this, he has deep affection for spiritual matters and strengthens the conviction of those who are faltering in their loyality to the path of righteousness and disseminates spiritual religion through various means best suited to time and place.

Fall from spiritual awakening

If the spiritual awakening is due to the total annhilation of Darsana Mohaniya (vision-deluding) Karma, the self has thrown over all the chances of its fall to the lower stage. But if the spiritual awakening is consequent upon the suppression of Darsana Mohaniya Karma, the self either falls to the lower stage or remains in the same stage with the emergence of certain defects ordinarily incognisable.

2. Purgation

After dispelling the dense and intense darkness caused by the vision-deluding (Darsana Mohaniya) Karma, the ardent longing of the awakened self is to purge the conduct deluding (Caritra Mohaniya) Karma which now stands between it and the transcendental self. Only those who are in possession of sturdy will are capable of doing so, says Amrtacandra. In this stage, the aspirant gradually makes himself free from all Himsa root and braneh. In consequence, he first adopts the five partial vows (Anuvratas) in order to sustain the central virtue of Ahimsa, as far as possible. This state of self's journey may be called partial purgation, since here the aspirant avoids intentional Himsa of two to five sensed Jivas, but he has to commit the intentional Himsa of one-sensed Jivas, namely the vegetable bodied, fire bodied etc. Besides, the Himsa which is committed in being engaged in a certain profession, in performing domestic activities, and in adopting defensive measures cannot be avoided by him. Afterwards, the aspirant, being motivated by certain incentives to spiritual life (Anupreksa) becomes a saint in order to negate Himsa to the last degree. In consequence, the saint observes five Mahavratas and practises internal and external austerities with special attention to meditation, devotion, and Savadhyaya. Besides, he gets food by begging, eats only a little, gets over sleep, endures troubles, practises universal friendship, adheres to spiritual upliftment, and turns away from acquisitions, associations and life-injuring

activities. Thus from the life of saint, vice totally vanishes and there remains virtue which will also be transcended as soon as the flight into the realm of spirit is made.

3. Illumination

By the time the aspirant reaches this stage, he has developed a power of spiritual attention, of selfmerging and of gazing into the ground of the soul. It is through the aid of deep meditation that the mystic now pursues the higher path. Pujyapada rightly observes that meditation produces supreme ecstasy in a mystic who is firmly established in the self. Such an ecstatic consciousness is potent enough to burn the Karmic fuel; and then the person remains unaffected by external troubles and never experiences discomposure. In consequence, he moves higher where exists the state of profound purity. If the self follows the process of annihilition instead of suppression, it rises directly to transcendental life. Here the conduct deluding Karma is destroyed instead of being suppressed.

4. Dark Night of the soul Post-Illumination

Owing to the suppressed passions gaining strength the illuminated consciousness falls either to total darkness or to the stage of spiritual awakening. The consequence is that the ecstatic awareness of the transcendental self gets negated and an overwhelming sense of darkness envelops the mystic. It may be noted that not all mystics experience this dark night. Those of them who ascend the ladder of annihilation escape this tragic period, whereas those who ascend the ladder of suppression succumb to its dangers and pains. Mystics of the latter type no doubt will also reach the pinnacle of transcendental life, but only when they climb up the ladder of annihilation either in this life or in some other to come.

5. Transcendental Life

The slumbering and the unawakened soul, after passing through the stages of spiritual awakening, moral and intellectual preparation, now arrives at the sublime destination by dint of ascending the rungs of meditational ladder. In this stage the soul now possesses dispassionate activities along with omniscience (Kevalajnana). It is a state of Jivana Mukta, a supermental state of existence and an example of divine life upon earth. The self becomes Arhat. It may be noted here that the self in this stage is called Paramatman, and the possessor of Paradrsti. This perfected mystic is established in truth in all directions. He experiences bliss, which is supersensuous, unique infinite, and interminable. Whatever issues from him is potent enough to abrogate the miseries of tormented humanity. His presence is supremely enlightening. He is the spiritual leader of society. Just as a mother educates her child for its benefit and a kind physician cures diseased orphans, so also the perfected mystic instructs humanity for its upliftment and dispenses spiritual pills to the suffering humanity. He is always awake. He has transcended

the qualities of friends and foes, pleasure and pain, praise and censure, life and death, sand and gold, attachment and aversion. Since he is the embodiment of spiritual virtues, he leads a life of supermoralism but not of a-moralism. Thus we may conclude by saying that the cognitive, conative and affective tendencies of the perfected mystic reveal their original manifestation in supreme mystical experience, which is incffable and transcends all the similies of the world.

After this, disembodied liberation results (Videha Mukti). The self now earns the title of Siddha'.

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One should pursue the spiritual path, as long as old age does not afflict, disease does not grow and the senses do not decline.

(Samanasuttan, 295)

Just as a needle with thread, even if fallen in the heap of stram, is not lost, so also the Jova with moral·and spcritual observances, even if also orhed in the world, does not ruin.

(Samanasultan, 248)

The Positive Content in the Concept of Non-Violence

Dr. M. M. Kothari

All religions prescribe certain dos and don'ts which constitute the positive and negative aspects of their ethical base. The injunctions to act in certain matters in certain definite ways are to be scrupulously adhered to in the conduct of their followers. However, more important than the dos are the don'ts. Doing things which are forbidden is sinful. This invites punishment at cosmic level here or hereafter.

The doctrine of non-violence, which has a very important place in some religions, particularly Jainism, contains a number of such don'ts The critics have often dubbed it as a negative doctrine, a mere bundle of don'ts, lacking in positive content.

Etymologically considered, non-violence means the negation of violence. Thus, so far as the form of the concept is concerned, it is apparently a doctrine of negative injunctions. In order to understand what is non-violence, we have first to be quite clear as to what constitutes violence, so that non-violence would mean all that is the negation of what we mean by violence If people differ in their understanding of what constitutes violence, they are bound to differ in their notions of what constitutes non-violence. And this would in turn affect their theory and practice of non-violence.

The doctrine of non-violence can be found in some form or the other in every religion. But nowhere has it assumed a form given to it in Jainism. In its most comprehensive sense which Jainism has given, violence means the causing of death, injury, pain, suffering or sorrow to any living being by thought, word or deed, and non-violence means the negation of all such acts.

Jainism, from its very inception, proclaimed that life (Jiva or soul) exists even at micro-levels, in infinitesimally small organisms invisible to the naked eye as well as in the larger vegetable, animal and human organisms. We are surrounded by billions of such Jivas and every action that causes injury to any Jiva is returned to the person who inflicts that injury.

All kinds of movement affect these Jivas in some way. In fact, nature itself is doing a lot of violence in the movement of inorganic elements like wind, water and fire. In the biological realm, life feeds on life, the stronger, on the weak. Man also commits a lot of violence for food as well as fun. The Jaina doctrine of non-violence takes into consideration only those acts of injury which are due to human volition.

Semitic Attitude towards Non-Violence :

The semitic religions believe that the world was created by God and man is the crown of creation. The plants and animals have no souls and were created by God for food and the service of mankind. Moses gave a list of "clean animals" to be used as food for man. Jesus did not reject this doctrine and never preached vegetarianism. The Koran also explicitly declares that Allah created oceans and big rivers so that man could get fresh meat. As such, in semitic religions, the concept of non-violence had a limited application, viz., to the relations among human beings and there also to those belonging to one's own sect or society. Moses taught: "Love your neighbour as your self", 'but here the term 'neighbour' included only those human beings who lived according to his other commands. For those who violated his commands, there was no love or forgiveness. For them, he laid down the Retributive Theory of Punishment. Universal brotherhood in Islam practically meant the brotherhood of Muslims only. The teaching of Jesus was however more humanistic and compassionate than that of Moses and Mohammed as he went further when he taught : "It hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you : 'Love your enemies, bless them that curse you, do good to them that hurt you. . . . Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also . ." The Jaina sages went farther still and commanded "Love all life", and not merely coreligionists, not merely human life, but also animal and vegetable life.

Hindu Attitude towards Non-Violence :

In India, although Hinduism preached non-violence, it has not been such a central concept as it has been in Jainism and Buddhism. Animals were killed for food as well as sacrifices. Manu and others commend animal-killing at sacrifices. Jainism and early Buddhism severely denounced animal-killing for food as well as sacrifices. The result of these protests was that Hinduism also began to glorify the the doctrine of non-violence. But because of its different background, Hinduism did not preach the doctrine with missionary zeal. The Hindu thinkers went on preaching non-violence but did nothing to stop animal-killing for food and also sacrifices. Very few Hindu thinkers condemned it in unequivocal terms.

The Doctrine of Universal Love and Good Will :

By the time of Mahavira and Buddha in India, non-violence came to be preached as the supreme virtue, but practical application of the doctrine brought

many problems. It had been realised long ago that owing to the very nature of the life-processes, absolute non-violence is not practicable. There are conditions or occasions in human life when violence is inevitable, a necessary evil which is done out of a sense of love, pity or duty; and this is the most controversial part of this doctrine. When is violence justified, and in what forms and to what extent? Some of Gandhi's teachings and practices in this regard were condemned by orthodox Jainas. Even among the Jainas, there is no common understanding for the practice of non-violence. Even among the monks, many reject the use of loudspeakers; many keep a piece of cloth for covering the mouth to avoid violence to the air-Jivas.

The disagreement among the protagonists of the doctrine of non-violence is embarrassing. This predicament is due to the fact that like other such terms as Asteya, Aparigraha, etc., a negative term was chosen to command pepole to refrain from certain acts. A positive word alone could have given a positive content to the idea. The positive content however remains in the background. To realise this positive content, we have to go behind the word and see the spirit. The spirit of the doctrine can be represented by the term 'love'. Jainism has given the most comprehensive doctrine of non-violence in the sense that it has given the most comprehensive doctrine of love. It is love without limitation. Jainism does not preach love in any narrow sense.

It does not mean love for any particular Jiva or class of Jivas. Love here means respect for all life. He who has respect for any thing would normally refrain from causing injury or pain to it. The teachers of non-violence therefore maintain that an act of violence does not involve sin if the motive is good. Motive thus becomes more important than the actual act. This brings us to the Kantian view that there is nothing in the world or even out of it that can be called good without qulification except good-will. Good-will is therefore the supreme virtue of life, and the concept of non-violence is inseparable from the concept of good-will, so that any act done out of ill-will is violent. The positive content in the doctrine of non-violence is therefore the inherent good-will of the person which manifests itself in respect for all life, and violence, if any, done out of good-will is only to be tolerated and treated as a surgical operation to restore the equilibrium if and when that equilibrium is lost or disturbed owing to the manifestation of ill-will on the part of some Jivas here and there.

In conclusion, we can say that though the positive content of the doctrine of non-violence cannot be fixed like a mathematical formula, a positive and universal good-will provides an essential and inseparable content to it.

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Ahimsa and Vegetarianism

—Shri Satish Kumar Jain

Ahimsa i. e. non-violence has become very much relevant during the present time when production of the deadliest weapons is on the increase, tension between the superior powers is high, racial and communal hatred is much on the surface giving vent to wars, arson and assaults. How much the acts of violence are dreaded by the world at large today is evident by the filming of 'The Day After' in which the dreadful consequences—the annihilation of the use of modern warfare have been exhibited.

Practice and preaching of non-violence is the only course to establish peace. Non-violence not only means non-injury but also perfect understanding to co-exist. Most of the acts of violence are committed because of lack of mutual understanding and faith, political rivalry, urge to usurp, greed etc. If the hearts are clean, most of the acts of violence will not be committed. It is the capability of cooperation and co-existence and not the increase in arsenal power or application of force or violence which has been the cause of survival or success of life in the process of evolution. The human beings have always progressed in peace and not in war. All our developments are the result of peace which is the basic cult of non-violence.

The concept of Ahimsa is not new. Even in Upanishadas, Bhagvat Purana and holy scriptures, of other religions its importance has been acknowledged. In Bhagvat Purana, Ahimsa has been counted one among the measures which help in attaining salvation. In some Puranas, Ahimsa has been narrated as a great virtue of man. In the six schools of philosophical thought which developed in the post-Upanishad period the three viz; Samkhya, Yoga and Mimamsa do not approve of killing or making sacrifices of living beings in Yajnas.

Even though Mahatma Buddha approved of accepting non-vegetarian diet from householders, if not deliberately cooked for the Bhikshus, but he greatly condemned injury of any kind to the living beings. He avowedly preached kindness to animals.

The propounder of Parsi religion, Saint Zerthustra, who is believed to have been born during 10th century and 6th century B.C. has strongly stressed in the holy scripture 'Zend Avesta' that to make enemy as friend is one among the three prime duties of man. It is obviously based on the concept of Ahimsa. The 6th Commandment among the Ten Commandments propounded by prophet Mozes, the propounder of Jew religion, says 'Do not kill any one.' Christ, who gave new dimensions to the contemporary religions and started the Christian religion, very much condemned the doctrine of 'Doing same for the same.' He preached 'Love thy neighbour' and 'Love and service of all living beings.' Islam has also condemned violence or injury. In Guru Grantha Saheb violence has not been liked.

Ahimsa has been preached by the 24th Tirthankara Mahavir as a great religion 'Ahimsa Parmo Dharma', as it causes protection to all beings. Ahimsa is a complete religion in itself. Ahimsa contains in it the virtues like forgiveness, tolerance and feeling of equality. Generally it is one of those great ethical virtues which cause happiness in life and guide the persons to follow right path.

In its wider concept Ahimsa means non-injury. We discard not only physical violence of any kind but also injury of any kind to the living beings.

Violence or injury occurs in two ways i. e. by thought or determination (Bhava Himsa) and occurrence of Himsa (Dravya Himsa.) In Jainism, Himsa, of both types has been condemned.

Non-violence or non-injury (Ahimsa) actually means no living being should be got killed, captured or mentally hurted.

There are two aspects of Ahimsa negative and positive. Negative aspect means not to allow or commit violence in any form and to prevent committance of violence. The negative aspect is generally more known to the people. Its positive aspect includes compassion, help, charity etc.

Violence occurs because of four mental vices viz; anger, pride, illusion and greed. It is, therefore, essential to control these mental vices in order that violence may not be committed.

Food and Ahimsa have close relationship. Ahimsa necessarily requires taking of vegetarian food. The term vegetarian derived is from the Latin root "vegetare" and was spoken for the first time in 1842 A.D. This means "one who abstains from the use as food of flesh, fish and fowl, with or without the addition of eggs and dairy produce." A vegetarian is a firm believer in abstinence from meat, fish. eggs etc. and lives wholly on vegetarian food.

At present most of the vegetarians in the world are lacto-vegetarians who live on vegetables, food, milk and milk products. Some of them consider egg as a vegetable whereas others eliminate the use of eggs completely treating it as non-

vegetarian. There are still many who abstain from animal products like milk and its preparations who are knowns as 'Vegan vegetarians'. Some go still further and live only on fruits, who are called 'fruitarians.' In India. there are lacto-vegetarians who generally do not take eggs.

Initially the human beings may have been non-vegetarians because of living in primitive conditions and absence of agriculture. But as the vegetation increased and agriculture was practised the food habit went on changing from non-vegetarian to vegetarian. What is the need of taking non-vegetarian food by killing the living beings while there is abundant variety of vegetable products and food.

Many people take to non-vegetarian food because of imitation, social conventions, luxurious way of living, taste of tongue, addiction to drinks, sensual enjoyments, cruel aptitudes etc. or misguided notions about the nutritive and protein value of non-vegetarian products.

The advocates of non-vegetarian food do not consider the vegetarian products very rich in proteins and consider non-vegetarian food more nutritive because of high content of proteins. What is protein. ? It is derived from the Greek language meaning 'First place' indicating thereby how important an item of food it is. Proteins not only supply energy or calories but are also necessary for growth purposes as those are for the repair of wear and tear in the body. Those are necessary for the manufacture of harmones, enzymes, hamoglobin, anti-bodies, immuno-globulins etc. The protein molecules are a mixture of several so called amino acids.

It is falsely believed that animal proteins alone supply all the proteins required for good health. Many vegetarian products contain enough protein and nutritive elements which help in the growth of good health. Vegetarian proteins are even higher in biological values than animal proteins. The current of thought is now against the excessive protein intake. Big official bodies, such as FAO, have reduced their recommended intake of protein by at least 50 per cent. Conditions of malnutrition that once were ascribed almost exclusively to lack of proteins are now thought to be caused by lack of food in general

There has been tremendous advancement in the field of medical sciences during the last 10-15 years and so has also been the research on dietary habits and diet effects which are so closely related to the incidence of diseases. It has been found that the cancer is related partly to the dietary intake. High fat and low fibre/diet are stated to increase the incidence of cancer of colon, pancreas, breast, ovary, prostrate and womb. It has also been stated in research reports that genetic changes occur in the human body as a result of animal food. The genes develop the cancer property. Besides, in the intensive research on cancer treatment, the preventive aspect of cancer has been gaining importance all over the world. In United States of America, U. K. and other western countries, the medical

scientists are appealing to the people to stop eating animal food and also smoking for prevention of cancer.

The role of dietary fibre in the prevention of coronary artery diseases, stroke, chronic constipation, piles, ulcerative colitis, heart attacks, paralysis, kidney failure, skin diseases, gall stone formation, etc. has been recognised recently. The rising trends of these diseases in the western countries have been considered to be due to low dietary fibre intake as a result of animal food intake. In the countries having more of vegetarian dietary habit the incidence of these diseases has been considerably low.

There are two main categories of fat in the diet-the triglycerides and cholesterol. Both are found in blood. High levels of cholesterol lead to coronary heart disease. A high intake of triglycerides can raise blood cholesterol. But triglycerides are of two types—saturated and unsaturated—and it seems that whereas the saturated fats do indeed raise blood cholesteroel, unsaturated fats reduce the blood cholesterol. In general, the fats of animals are highly saturated and increase blood cholesterol, while oils of plants tend to be unsaturated and are safe for consumption.

The epidemiological surveys have revealed that the vegetarians have lower levels of congulation factors II and VII which protect them against coronary heart disease and stroke.

Dietary fibre is a significant part of vegetarian diet. Doctors are beginning to realise that it has a role to play in the prevention of diseases. Long transit times resulting from low fibre diets allow toxions produced by the bacteria in the gut to remain in contact with gut wall for longer time, giving rise to diverticular diseases as well as cancer of large intestine and rectum and a whole host of other problems.

What is dietary fibre ? The carbohydrates, starches and sugars almost provide half of the energy. Carbohydrates are the major constituents of plant food. If the carbohydrates are eaten as they grow, then plant cell walls are also must to be eaten–which for the most part are indigestable and were called as "roughage", but are now called as 'dietary fibre'. There is increasing evidence that fibre is positively beneficial for the human body. Lack of it is now considered to be the reason for many disorders of the gut.

A large number of meat borne diseases like cysticerosis, hydatid cysts, trichnosis etc. are some of the diseases which do not have any specific treatment. Their counter-part in the vegetarian diet, that is cysticercosis, can be checked by washing of vegetables but those cannot be removed from the meat by the conventional cooking.

Papers published in many medical journals have now been reporting that the aggression and violence are associated with the influence of human diet. It has

been seen that specific neuro transmitters are released in the brain following the intake of food substances. Some of these neuro transmitters produce excitement in the brain neurons while others produce a sedative effect. Animal meat produces an aggressive behaviour.

During the last few years a large number of immunological disorders have been recognised. Many of these diseases develope as a result of hypersensitivity to animal proteins. These diseases may assume very serious dimensions and may be fatal. However, plant protein is safer from immunological point of view, Hypersensitivity reactions to plant protein are relatively unknown. Hypersensitivity reaction to pollen grain should not be interpreted equivalent to dietary plant protein.

Many people consider egg as vegetarian article which is not correct. Eggs fertilised as well as unfertilised have high cholesterol contents. These enhance the development of atheroscherosis which can increase the incidence of coronary artery diseases, stroke, renal failure. The use of eggs has therefore also to be avoided.

There is nothing nutritionally wrong with the variety of vegetarian diet which we have in India or throughout the world. The nuts and soyabean contain high contents of nutritive elements. Fresh fruits and vegetables are rich in vitamin C. A perfectly constituted diet is one in which the principal ingredients are milk, milk products, any whole cereal grain or mixture of cereal grains, green leafy vegetables, nut and fruits. These are the protective food items and do not cause even the remote adverse effects. These protect the body against infection and diseases of various kinds. Their use in scientific quantity ensures physical efficiency. Along-with protein, the vegetarian food is cheap. The pattern of vegetarian diet has been in vogue in India from times immemorial and the people have maintained sound and robust health with full mental faculty and longevity.

Nature has divided the entire animal kingdom and human beings generally into three categories-carnivora, herbivora and frugivora. The carnivora sustain the mselves on flesh food. The elephant, bison, camel, horse, buffalow, cow etc, are herbivora animals which live upon grass or herbivorus vegetation, leaves of trees etc. The strength and power of some of these animals is no less superior than the carnivora animals like lion, tiger and panther. Frugivora animals are those which sustain themselves on fruits or seeds. The world's strongest, most enduring and long living animals are all vegetarians. What to say of the animals, even the vegetarian men are as strong as meat eaters and in many cases enjoy greater endurance and stamina than those who consume non-vegetarian diet. Vegetarians live longer and comparatively more disease-free life.

By the very process of evolution man was not equipped physically to be carnivora being. The jaw construction of man is much different than that of the

carnivora animals. By physical attributes man must be and is a vegetarian both for health and longivity. Vegetarianism is better for man. Many nutritive elements required by the human body are available more easily and in a more assimilable form in vegetarian food than can be had from non-vegetarian food. There is no dearth of scientific and authoritative literature on the subject which substantiates and confirms this fact.

Our great teachers of the past were not unpractical vegetarians. They knew that it is possible to live on vegetarian food. In Hinduism including Jainism, vegetarianism is considered to be the best way of living. Today science has come to help us still further and is teaching us how to be vegetarian.

The results of some of the researches on non-vegetarian diet are frightening. They speak of higher occurrence of various types of diseases. It causes indulgence in liquors etc. Many of the present abdominal, cardiac and mental diseases are due to taking of non-vegetarian food and liquors and immoral habits generated out of that. Non-vegetarian food tends to lead the man away from humanness. Gradually, the finer sensibilities are vitiated and are imperceptibily but surely replaced by cruelty, brutality, inhumanity and ruthlessness which Ahimsa never permits to occur. Vegetarian food is, therefore, in complete conformity with the ideals of non-violence.

Diet is a powerful factor in moulding temper and thinking. A well selected balanced vegetarian diet is in harmony with the laws of nature and in the words of Nathaniel Altman, "helps to assure a healthy, vital and strong body which serves as the temple for our thoughts, feeling and spiritual essence. Vegetarian diet is favourable to purity of thought and chastity and leads to refinement of character.

A movement in favour of vegetarianism has now been growing in many parts of the world. Upsurgence of vegetarian societies, Hare Krishna Hare Rama, vegetarian clubs, vegetarian leagues etc is the clear indication that even the conventionally meat eating West has now woken up to the cause of vegetarianism realising the bad points of non-vegetarianism and good points of vegetarianism. It is now the pious duty of the doctors, the scientists and the social workers in particular to undertake more and more researches and surveys in the field and propagate the same through their reports. We should hope that the coming era would be of the vegetarians—who are decidedly the more rational and peaceful people.

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Food, Health And Jainism

—Dr. Dhananjay Gunde

Food has a very important role to play in the day-to-day life of every living organism. Hence it is not surprising that animals, plants, insects etc. spend most of their time in various processes connected with food, namely, finding food, eating it, assimilating or storing it. Man is not an exception to this. (If you ask anybody, 'Why do you work !' his immediate reply would be, 'For the sake of food.') When food plays such an important role in our life, it is obligatory on our part to know the scientific aspects of food.

Why do we need food ?

It is very surprising that though we strive so much to earn our food, we do not know precisely why we have to eat. Well, most people think that we derive energy (calories) from the assimilation of food, and this energy is required for all our day-to-day activity. A hardworking blacksmith for instance has to eat more than a person doing sedentary clerical work. Well, they are not wrong, though their knowledge is incomplete. If an adequate supply of calories was the sole aim of eating food, then half a kilo of sugar every day would have been sufficient. But we know that man cannot survive by eating only sugar. He needs a balanced diet.

Why do we need a balanced diet ?

It is very interesting to note that our body is continuously changing. Though our body looks as if it is one unit, it is not so. It is composed of innumerable tissues like skin, muscles, bones, nerves, blood etc. These tissues are made of trillions and trillions of very minute cells. It is estimated that the number of cells in one adult body is equal to the number of world population multiplied by 17,000. The second important point about our cells is that different tissue-cells have got differnt life spans. For example, a red blood corpuscle (R. B. C.) has got a life of 3 weeks, a skin cell has got a life of a few hours to few weeks. In the same way bone and muscle cells have got different life-spans.

It is estimated that every second 1.2 million R. B. Cs. die, and those many R. B. Cs. are newly produced. In one's life-time half a ton of R. B. Cs. are pro-

duced and destroyed. If we take into account the death and birth of all types of cells in our body, we will be surprised to know what tremendous change goes on continuously in our body. The beauty of this is that it happens very smoothly, continuously and automatically. It is estimated that within 6 years all the cells of all the tissues in our body are totally changed. It means that every 6th year we are totally equipped with new tissues. (For example, we know that the snake casts away its skin every 6th month.)

This regeneration of cells is from the food we eat.

These new cells are formed from the food we eat. For the formation of new cells, its constituents, namely proteins, carbohydrates, fats, minerals, etc. are required. Hence we are required to have food containing all these in a proper proportion. So it is very easy to understand that the quality of new tissues depends upon the quality of raw material i. e. the food we eat. Hence it is obvious that if we eat a sufficient quantity of good, and suitable food, our health will be good.

What should we eat ?

It is very interesting to note that there is a great deal of diverse opinion about what human beings should eat. Plenty of literature is published and many conferences are arranged to discuss what one should eat. But it is a fact that what to eat has never been a problem to other animals, insects or plants. We never hear that a conference of cows, or elephants or, for that matter tigers or lions is convened to decide what they should eat. The animals, excepting man, are quite steady in their natural instincts and habits for thousands of years. A tiger was carnivorous (flesh-eating) one thousand years ago and it continues to be so today also. A horse or an elephant was herbivorous (plant-and-plant-products-eating) one thousand years back and it continues to be so now also. If a tiger is kept starving for a week or so and then if it is served with very nice and healthy green grass, it won't eat the grass. The same is true of sheep. If it is starved for a week and given pieces of flesh to eat, the sheep will not eat flest. All animals are unchanging in their basic nature even in adverse or extreme situations. They strictly follow nature's rules and hence we see that they always maintain good health.

But it is not the same with human beings. Man is called a special animal, as he has got the power of thinking, remembering and deciding what is right and what is wrong. With this power of discrimination (i. e. 'Viveka') he has made astounding progress in the field of engineering, medicine etc. With the help of the technology that he has invented, he has been able to land on the moon, to fly like a bird in the sky and to remain in deep waters like a fish. But as regards the matter of what food should be eaten, it is very surprising to see that he is confused. He has not left anything, on this earth, in eating, from ants, frogs, snakes and cockroches to man. And he is paying for it in the form of diseases from which he suffers.

Human food and rules of nature for healthy life :

The human body is an extremely complicated machine. We know that the efficiency of any machine depends upon the supply of proper and unadulterated fuel it requires. If it is a petrol engine, a good quality petrol has to be supplied. If it is a diesel engine, it needs pure diesel. If there is any adulteration in the fuel, the engine gets spoiled. What is true of a mechanical engine, is also true of a human body. Here the fuel is the food we take. We must, therefore, have a precise knowledge of what type of food (e. g. vegetarian herbivorous) or non-vegetarian (carnivorous food) is good for our human machine.

Nature has prescribed a particular type of food for a particular animal, considering its aim of life, the type of work it has to do, etc. And, accordingly, nature has created its anatomical arrangement, the physiological function of its body and its mental set-up. So if one has to take the maximum benefit from one's human machine i. e. from one's body one has to choose the right fuel (food) for one's body.

Which is the right food for a human being ?

We have to understand scientifically and biologically which food suits our body for maintaining its optimum physiological function. In this context it will be worthwhile to compare the anatomical and physiological features of (1) Herbivorous animals and (2) Carnivorous animals with those of human beings and to find out which fuel (food) this human machine (body and mind) requires.

(1) Arrangement of teeth :

All carnivorous animals have got only canine and incisor teeth and not molar teeth, while herbivorous animals have got special and large size molar teeth. Harbivorous animals have to masticate (chew) their food in the month, turn it into fine powder and then swallow it. Hence, nature has provided these molar teeth which help to grind the food. While carnivorous animals never chew the food. They just clutch and gulp the food (flesh),

If one studies the arrangement of teeth in a human being, one finds that nature has provided him with molar teeth. Man has to masticate the food, convert it into powder and then swallow it for better digestion. Man's anatomical arrangement and physiological function of teeth are similar to those of herbivorous animals.

(2) The manner of drinking water :

All carnivorous animals lick the water with the help of their tongues, while herbivorous animals suck the water with the help of lips.

Similarly herbivores human beings also drink the water with the help of lips.

(3) Arrangement of nails :

Carnivorous animals have got long, sturdy, pointed and mobile nails (claws). These animals use their nails to catch or hold their prey. Herbivorous animals have got broad, sturdy nails (hoofs) which help them to protect and support their limbs. A human being nails are fixed, they protect the finger tips, and they are flat and broad like those of herbivores.

(4) Length of Intestine :

There is a definite ratio of the lengths of trunk and the intestine in all animals. In carnivorous animals it is 1 to 6, while in herbivores it is 1 to 12. It is very interestiug to note that in human beings also the ratio is 1 : 12 as it is with herbivores.

(5) Blood-pH (Chemical state of blood).

The blood of all the animals is required to have a specific pH. The function of different organs, like liver, kidney, heart, gall bladder, pancreas, nervous system etc., depends upon the pH. If the pH is disturbed, that is, if the chemical state of blood is disturbed, the electromagnetic waves (impulses), which are continuously produced in the body gets spoiled.

Now the pH of the blood of all carnivorous animals is low, that is, it tends towards the acidic side, while the pH of herbivores is high, that is, it tends towards the alkaline side. The pH of the human blood is also high like that of herbivores.

(6) Blood Lipo-Proteins :

It has been found that there is a great similarity in the Lipo proteins that are found in the blood of herbivores and those found in human being, while lipo proteins found in carnivores are of quite different types.

(7) Man and Monkey :

It is said that man has evolved from the monkey, and the monkey is strictly a vegetarian animal. There is a great similarity in the anatomical arrangement and physiological functians of the monkey and man.

Considering all the above basic scientific facts, namely, anatomical and physiological features, one realizes that the human engine needs herbivorous fuel, i. e. vegetarian food. The purer the fuel we use, the better will be the function of the engine.

Food and Health :

One has to provide that type of food to the body which will help (1) to rebuild the dead cells, (2) to supply day-to-day energy for the activity, (3) to protect the body from different agencies which produce diseases, (4) to help the physiological system and, especially, to develop the functions of our nervous system, and (5) to maintain the pH of blood at an optimum level.

It has been proved that the proteins, C'dates, fats, minerals and vitamins found in the combination of vegetables, fruits, grains, nuts etc. and their proportion are quite suitable to human tissue regeneration. On the contrary, though the protein content in flesh food is more, it lacks the availability of calcium, phosphorus, C'dates, and other essential minerals in proper proportion. Not only that but all kinds of animal source food contain a great amount of saturated fats, which are the precursors of cholesterol. It is known that the cholesterol is the main cause of blood pressure and heart attacks. On the contrary, there are many vegetarian substances which reduce the blood cholesterol level and protect man from heart attacks. The flesh food contains uric acid, urea, lactic acid, which act as toxins in the human body and are prone to produce joint pain (gout), kidney stones etc.

Presence of toxic products like Uric Acid in flesh food (Per Pound)

Fish	—	5 gr./pound
Muttan	—	6 gr./pound
Pig	—	9 gr./pound
Muttan Soup	—	50 gr./pound

This toxic material (uric acid, urea etc.) is harmful to the human tissues and precipitates joint pains, kidney stones, heart attacks and drowsiness, and lowers general body resistance.

Blood pH and food :

It is clear that different organs and systems in the body function at an optimum level, if the pH of blood is maintained. The pH of blood depends upon (i) The type of food we take, and (ii) the capacity of body (liver, kidney) to maintain pH. The vegetarian food is known to help the human body to maintain the pH on the alkaline side. But all the food from animal sources (except milk) is known to disturb the pH and make it acidic. The acidic pH is not suitable for the human physiologicial function. One immediately starts suffering from the problem of indigestion, joint pains, heart burns, gas trouble etc.

It should be noted that the so-called non-vegetarian eaters are not totally carnivorous. Along with flesh a large amount of vegetarian food is also consumed. The vegetarian part of food neutralizes to a certain extent the toxins or acids produced by eating flesh. If a man, following a lion or a tiger, decides to eat only flesh and no vegetables he will not survive more than 2 or 3 weeks, because this flesh food will produce so much acid and toxins in the body that all body functions will be completely disrupted.

Food and strength :

It is a totally wrong assumption that vegetarian food gives low strength, and that flesh food provides more strength. It is interesting to note that all big sized and strong animals (e. g. elephant, camel, zebra, giraffe, hipo, bison etc.) are strictly vegetarian animals. The vegetarian animals are not only strong, but their

strength has got a great tenacity. Hence horses, bulls etc. can work continuously for days together. (That is why while describing machine power it is spoken of "Horse Power" and not Lion Power). This strength aud tenacity are the result of vegetable food. The calories we get from vegetarian food are much more than those we get from flesh food.

Percentage analysis of food stuff

Matter	*Protein*	*Fats*	*Minerals*	*Carbo-hydrate*	*Calcium*	*Iron*	*Calo-ries %gms,*
Vegetarian Food :							
Wheat flour	12.1	1.7	1.8	72.2	0.04	7 3	352
Rice	8.5	0.6	0.6	77.4	0.01	2.8	346
Moong	24 0	1.3	3.6	56.6	0.14	9.4	534
Soya	43.2	16.5	4.6	20.6	0 24	11,5	432
Ground Nut	31.5	36.9	2.3	16.3	0.05	5.0	560
Ghee	—	98%	—	—	—	—	900
Milk powder	38.0	0.1	6.8	51.0	1.37	1 4	437
Flesh Food :							
Egg (Hen)	13.3	13.3	1.0	—	0.06	3 1	173
Muttan	18.5	13.3	1.3	—	0.15	2 5	194
Pig	18.7	4.4	1.0	—	0.03	2.3	114
Fish	22.6	0.6	0.9	—	0 02	0.6	91

Source : Govt. of India Health Bulletin No.–23

Food and Nature of Person :

The nature of a person is described as Satvika or Rajasika or Tamasika. The Satvika nature denotes virtues like Calmness, Alertness, Feeling of Contentment, Tolerance etc. As against this the Tamasika nature is identified with idleness and drowsiness, cruelty, and intolerance. The foods are also classified as Satvika that which promotes Satvika nature, and Tamasika–that which promotes Tamasika nature.

All animal source food (except milk and its products) e. g. flesh from all sources, eggs, decaying good, is Tamasika food.

Tamasika food increases Tamasika nature represented by animals (e.g. tiger, lion etc.), while Satvika food increases Satvika nature, represented by cow, horse etc.

So food contributes to a larger extent in deciding the nature of a person

Diseases and food.

It is very interesting to note that the diseases which affect the plants and vegetables do not affect the animals and men. So if proper vegetarian food is taken, there are less chances of getting diseases. But in the case of non-vegetarians the diseases that affect the animals affect the men also. So by eating the flesh of animals men might contact diseases like (i) Tape Worm, (ii) Trichinosis(Meningitis, Paralysis, Joint pain), (iii) Tuberculosis, (iv) Joint pain (gout), (v) Heart attack and Blood pressure, (vi) Cancer of Colon, (vii) Food poisoning after consuming rotten flesh, (viii) Liver fiuck etc.

On the contrary, it is proved in Ayurveda that by eating particular vegetables, roots etc. many diseases can be cured. Thus every root has got a medicinal value and we should know it.

Jainism, Health and Food.

The important principle of Jainism is excellent and most scientific art of joyful living. Its principle right faith, right knowledge and right conduct—leads to salvation from un-natural bondages and helps man to enjoy immense and permanent happiness, strength and knowledge.

It is not surprising why Jainism advocates pure and Satvika vegetarian food ! The Jains emphasis on vegetarianism is based purely on a scientific approach to reality. It is this food which is suitable for our anatomical structure, to the physiological functioning of different systems of body and to the development of a proper Satvika mental attitude towards purposeful living. Proper vegetarian food alone helps us to have the proper regeneration of dead and dying cells, and to maintain the proper pH of blood. It is the most proper fuel for our human body machine, since it helps to maintain proper harmony between body (sense organs) and mind, on the one hand, and between them and the soul, on the other.

Food should not only be vegetarian but also Satvika.

The Satvika nature promotes alertness, endurance and develops strength with tenacity, calmness or tranquillity. Jainacharyas have advocated different kinds of food for different seasons. Even among various kind of vegetarian food, one has been advised to abstain from garlic and onions for all seasons and leafy vegetables in the rainy season Further, the Acharyas have advised us to avoid a high protein diet like turdal, basan dal, as they are Rajasika in nature. They have advised us not to eat stale food, because in stale food organism develops which destroy the Satvika nature of food and make it Tamasika. There are great chances even for cooked food to develop microorganisms after 6 hours, if it is not properly preserved. Hence Jainacharyas have advised us to eat only freshly prepared food, and drink fresh water which is properly seived, and they have also advised us to avoid eating that vegetarian food which is extremely hot, sore and fried.

Follow Nature's Rule.

All principles of behaviour that are advocated in Jainism are purely based on the observation of nature's rule. By following these rules, one is rewarded with peace, tranquillity and health. The principle of 'Live and let live' or principles of non-violence, truth, non-stealing etc. are based on the same scientific approach to reality. Those who follow these are benefited. Those who break the rules of nature pay the penalty in the form of mental unrest and bodily diseases.

Hon. Orthopaedic Surgeon and Yoga Therapy Consultant Savitribai Phule Hospital, Kolhapur (Maharastra).

Jaina Song

Tune : Merrily we Roll Along

Arhat oh Arhat
Absolute liberation
What a beacon !
What a beacon !

Oh Arhat

This Greed This Jealousy
Freedom is the choice
What a beacon !
What a beacon !
Oh Arhat

This want This mirage
Liberty is the choice
What a beacon !
What a beacon !
Oh Arhat.

—Pravin J. Shah, Canada.

Vegetarianism

Shri Nitin Mehta

Frankly Speaking.........

Violence against defenceless animals remains the greatest indictment of the human race. Our so-called modern civilization has perfected the most abominable and despicable ways of exploiting the Animal world. At no time in history of world have animals been treated as cruelly as they are today.

Just one example is sufficient to prove my point–as if there was not enough to eat, people in certain parts of the world have developed a love of frog's legs–and until recently India was a willing supplier of this 'delicacy'. In this terrible situation who else can be expected to take up this fight against barbarism but the followers of Lord Mahavira?

Why are such a powerful and influential people silent in reply to the call of Ahimsa ?

It is well known that in this land of Dharma and Ahimsa, meat eating is spreading fast. Our youths are being brain-washed in to ape-ing all that is negative in western way of life. Jains must mobilise their *resources* and drive back this horror of violence towards defenceless animals. Let the Jains 'buy out' those involved in the frog trade and re-employ them usefully somewhere else. Let the whole fish-killing industry be re-employed somewhere else. Let the slaughter of cows be stopped immediately throughout India. I am told that even during the time of Akbar, Jains managed to halt the slaughter of the cow for a certain time.

The Jain Community can bring about change if they wish to. Be on your guard :—

The meat industry in the West is extremely rich and powerful. Indian people should expect the international 'fast-food' chains to come to India very soon-if they are not there already. Money without morals is the motto of many involved in meat trade. The Jain Community should be vigilant and try to ensure that the Indian people do not 'get hooked' on Western 'fast foods'-hamburgers, beefburgers etc.

Growth of vegetarianism in the West

Millions of people in the West are giving up their meat diet and a growing number of them are working day and night to reduce the suffering of animals. I

call them the 'practising Jains'. Many are even sent to prison when they are caught rescuing animals from laboratories where painful experiments are carried out on them. They need our moral and material support which, at present, is not available.

Our Punya is running out

For those who are ignorant of God's Laws, punishment is not as severe as it is to those who know it and break it. The Jains and the Hindus who eat meat are knowingly and willingly breaking God's Laws and so the punishment will be severe.

For our own sake we should re-establish the teachings of Lord Mahavira. India can set the example for the world, but time is running out.

I end with a quotation from Gandhiji :

"The greatness of a nation and its moral progress can be judged by the way it treats its animals."

President, Young Indian Vegetarians, UK
33 Goldwell Road, Thornton Heath,
Surrey (England)
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Man should subvert anger by forgiveners; subdue pride by modesty, overcome hypocrisy by simplicity; and greed by contentment.

(Samanasuttam, 136)

The night that passes does not return. Nights of the man committing vicious acts pass in vain.

(Samanasuttam, 118)

Anger dissolves affection: pride is subversive of modesty; hypocrisy throws out friends and greed is destructive of everything.

(Samanasuttam, 135)

Ahimsa

Shri Shrenik Kasturbhai.

It is a matter of deep gratification for me that I have been afforded this opportunity of adding my voice to the concern being expressed regarding the ever escalating incidence of Himsa in human attitudes and conduct. It is all the more regrettable that even a country like India, with its thousands of years of cultural and religious traditions of compassion and mercy, should succumb to an extent that it condescends to organize on a massive scale operation of exporting meat and fish to earn foreign exchange. It is, indeed, an irony of fate that at such an advanced stage of what we call civilization, the man instead of having achieved peace and prosperity, as one would expect, should be so mindlessly bent upon producing weapon of total destruction like the atom bomb.

It is undoubtedly a pertient question today, as to how this tide of mounting Himsa can be stemmed and an era of Ahimsa ushered in. With the scientific and technological progress achieved during the last couple of decades, we have willi-nilly arrived at the crossroads, not only of the history of the human race, but of the entire life on the planet. We possess the capacity today either to hopelessly cripple and even totally annihilate life on the planet, or to eradicate, all want, and misery on earth and transform it into a happy dwelling place for man and all. Unfortunately, the voice of reason, and sanity sounds feeble amidst the din of aggressiveness which is clearls symptomatic of the misquided development of human character. Our near total preoccupation with the development of the intellect, coupled with a near total neglect of spiritual cultivation is creating an environment which is more conductive to the creation of Ravanas, where knowledge, strength and valour turn malavolent, rather than to the evolution of Ramas where they become benevolent.

When our sages proclaimed "AHIMSA PARMO DHARMAH", they had a penetratingly clear perception of the implications of the phenomenon of cause and effect, and that is why they saw no place for Himsa in DHARMA which is the righteous way of life. The inference is clear, and unambiguous. AHIMSA is the very core of a righteous life and devoid of it, an individual, and consequently a society, is incapable of achieving that blissful state of creative harmony acknowledged by the enlightened as the ultimate destiny of man as God's noblest creation.

Born in a family of devout Jains who have for generations taken such keep interest in the preservation of the Jain heritage, and in the promotion and propagation of Jain values, AHIMSA as a precept has been instilled in me from my very childhood. Maturity and serious thinking, however, have brought home to me that the Principles and precepts are extremely hard to put into practice and require a great deal of sensitivity and compassion in one's being to assimilate them. One has only to look around the world, not excluding our own country, to witness the callous indifference of man to the destruction of even his own species. In the face of such gross insensitivity, to expect him to show compassion towards other species would be, to say the least, naive. So long as there are negative elements like covetousness, greed, envy, lust and the like dominating the human psyche, and smothering all sensitivity, expectation of the state of AHIMSA will remain illusory. It requires a high degree of sensitivity to feel a natural revulsion for depriving a living being of life. All religious injunctions are ways and means of self-purification to attain that state of serenity and peace whereby the rule of AHIMSA can become feasible.

What we confront today is, to borrow Dr. Radhakrishnan's phrase, a 'crisis of character' and nothing short of a complete transformation of the human psyche can reverse the dangerous drift. The rule of AHIMSA can never be brought about through legislation or an executive fiat. HIMSA is too deep-rooted and complex a phenomenon to be dispensed with so perfunctorily. If we are truly concerned about establishing the rule of AHIMSA, we shall have to squarely confront the fact that it can only be done by the spiritual elevation of man. A near impossible task one might say. But then it would not help to sit back and passively watch the suicidal decline either. Even Shraman Bhagwant Mahavir and Lord Buddha did not liberate all mankind. But they strove relentlessly through the conduct of their lives that what is important is not the extent of achievement but the doing of one's sincerest best.

That is what we need to do too. Without being overly presumptuous regarding our capacity to usher in, with the waive of a wand, the rule of AHIMSA, let us sedately chalk out a course of action whereby we might make a contribution, however small, in the right direction.

We are all aware, for example, that nearly half of the world's resources are wasted in destructive armaments in the name of defence. If this expenditure is kept within the limits of genuine defence requirements, enough resources can be salvaged to offset the need to export meat and fish. With the economies of nations getting even more intricately entangled and the defence expenditure becoming a global vicious circle, even this is not easy. But then nothing good or great is easy of achievement. Any measure of success in this direction too will need sustained, hard work of educating the people for creating an effective enough public opinion.

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Ahimsa-Best Solution for all Problems

Dr. S. S. Jhaveri

In the present times when there is violence in several places in India and in some parts of the world, the philosophy and message of non-violence have a special significance. Our civilisation, which appears to be bleeding today needs the healing touch of love, compassion and non-violence. i.e. AHIMSA.

To my knowledge, the greatest heritage of India and the greatest contribution of India to the civilisation of the world is the philosophy and culture of non-violence. This is a gift of India's hoary, prehistoric past to us and to the humanity at large, through the Jain Tirthankaras long before the birth of the living great religions of the world and their ethics.

Ahimsa is sometimes not correctly understood even by some of the elite and is regarded as a negative term, which means abstinence from killing any living being. In fact, Ahimsa is a positive virtue which bases universal love and mercy towards all living beings in the world. It is most comprehensive and conducive for living a peaceful and fearless life.

Ahimsa is not only for Jains but it is for all people and it is Jainism which threw open for the first time the portale of the spiritual realm to all without any distinction of race, caste or sex and all men and women are treated as equals. Ahimsa is the first and over riding principle of the Jain ethical code, namely, Ahimsa (Non-violence), Satya (Truth), Asteya (Non-stealing), Brahmacharya (Chastity), and Aparigraha (Non-possession). Even truth comes next to Ahimsa and from Ahimsa all human virtues follow.

In the case of Jain ascetics, Ahimsa covers even plant life besides all living beings. Ahimsa is all pervading universal love, mercy, brotherhood and identification with nature and life. It is not only abstention from violence and killing but is abstention from any kind of expression or action whether direct or indirect, whether active or passive, which causes injury in any form.

Ahimsa has to be observed by all in thought, word and deed (Mana, Vachana and Kaya). If such a code of life is observed, there cannot be any kind of violence any where in the world and there will be ever lasting peace and

happiness without suspicion and fear and such society will be having universal brotherhood.

Ahimsa, which is Indian heritage was put to the severest test by Mahatama Gandhi, the father of our nation and proved as the most powerful weapon, both in war and peace. He believed that even if he did not succeed fully in his life, his faith in non-violence did not diminish. We have to follow the life pattern of that great apostle of peace, and practioner of practical Ahimsa. Prophets and incarnations all have taught the lesson of Ahimsa. Not even one of them has professed Himsa.

The world has advanced in the fields of art and science with meteoric speed but what the man has yet to learn a great deal is to live peacefully and really love mankind and practice Ahimsa.

If this way of living can be adopted, great deal of cruelty would cease and compassion, pity and consideration for others would grow and life would be happier all over the world.

Kind Hearts are the Gardens,
Kind Thoughts are the Roots,
Kind Words are the Blossoms,
Kind Deeds are the Fruits.

Hon. Chief Secretary,
Shree Akhil Bhartiya Hinsa Nirvan Sangh
Ahmedabad (Gujarat) (INDIA)

When men of ungrudging soul declare the way of virtue, those who are not rightly disposed, although they give ear, hear not.

Even so the currier's dog seizes on and devours leather, not appreciating the flavour of milk and rice. Naladiyar, 322

He who before old age comes, has not undertaken and Zealoasly carried out works of virtue, will be pushed about in the house addressed in harsh language, and bidden to get on one side or to go out, by even the maid-servants. Naladiyar, 326

Men of scanty wisdom are those who do not themselves enjoy the sweets of life, bestow no benefactions on worthy persons, draw not nigh the good path that safeguards (the soul), but infatuated and absorbed in the acquisition of wealth, pass away their days of life in vain. Naladiyar, 327

Ahimsa--Non-Violence

Saat Kirpal Singh

Ahimsa or non-injury to all living creatures, and more so to fellow beings, by thoughts, words and deeds--the injunction in this behalf being : "Injure not a human heart for it is the seat of God." It is an ennobling virtue that brings each one on par with his or her fellow beings and ultimately leads to the principle of the brotherhood of man and the Fatherhood of God. The cultivation of this virtue demands a broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the Family of Man on the divine ground of loving and compassionate desire for the well-being of all, costs very little but counts very much. A heart full of divine compassion is the abode of all virtues.

Jesus always preached the two cardinal virtues : (I) "Love Thy Neighbor as Thyself" and (2) "Love Thine Enemies." Does that mean that it is out of timidity or weakness that one should love and forbear one's enemies ? No, there is something moral and divine that lies at the root of such an attitude.

So, love the sinner but hate the sin. Purity mainly lies in not thinking evil of others, in thought, word and deed. If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others.

Never hurt anybody. We hurt others by thinking ill of them. We think ill of others, we scheme. This is worng, as thoughts are very potent. When yon think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.

When one thinks evil thoughts or commits an evil deed, it strengthens the forces of evil. Those who desire to belong to God should feed the sacred fire with the fuel of pure thoughts, good words and noble deeds.

Any time you feel overtaken with unloving thoughts towards anybody, you should report to the Simran of names and think of the Master. You should develop the Christ-like attitude. So the foremost thing is not to think evil, speak

evil or hear evil of others. If you will cast out evil thoughts about others, all are friendly.

There is no evil in the world. If it appears to be evil, it is due to the smoky or colored glasses that you are wearing on your heart or mind. You will find that if you think in the way that I have just told you, then naturally you will have respect and love for all, even for your enemies. They might think otherwise of you, but if you have thrashed out every evil thought within you for everybody, you will see with that angle of vision, which the Master gives you, that it is all the manifestation of God, then naturally, everybody will be beautiful. You will see this beauty even in your enemy. A perverted view is only on account of smoky glasses.

We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own. We must reform ourselves before we can reform others, but unfortunately we are always anxious to reform others. We should weed out all imperfections one by one self-introspection and this will bring peace all around. Love beautifies everything and if we learn to love everyone, all our imperfections can be washed away, especially by loving kind words. Kind words imbued with humility don't cost anything. If you have that attitude in life, I think ninety percent of your troubles will be avoided.

The place where fire burns becomes heated first and then transmits its heat to the atmosphere around. So it the case with fire or anger. An imagined or supposed wrong keeps rankling in the mind like a thorn. When one cannot bear its intensity, one bursts forth into flames of hatred and contempt (begins abusing right and left), loses his balance of mind, and like a canker keeps emitting a malign odor that virtually goes on polluting the atmosphere around. Most of the injuries and wrongs are the ontcome of our own process of thinking, and such thoughts breed countless others, multiplying in geometrical proportion. We can get out of this vicious circle only by changing our attitude towards life. Why sacrifice our natural equanimity for mere trifles, for passing bubbles and vapory nothings that are things of no consequence ? Instead of brooding over these supposed and imagined wrongs it would be better by far to contemplate on the higher aspects of life, the divinity within and the divinity without, for this world is verily of the dlvine and divinity resides therein.

You will gradually have greater control over your feelings and emotion, such as vanity, greed and lust, and develop instead virtues of humility, contentment, chastity and love. You will give up your habit of judging others and start adjusting yourself to their weaknesses and shortcomings, either by overlooking or affording constructive help to them. By this adjustment, you will bring much sunshine and happiness for yourself as well as for all those around you. If you think with a calm and cool mind, you will realize that most of us have not become perfect as yet.

In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentiental life. We must not therefore on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandying of words does not help. We may try to remove misunderstandings, if any, sweetly and gently, but not in an antagonistic spirit.

"Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself."

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Jaina Songs

(Tune : BAA BAA Black Sheep)

Raa Raa Parsvanath
Twenty third Tithankar
Teacher Teacher there are
Four Jain Vows

One for non-violence
One for the Truth
One for non-possession
and one for honesty

There are Vows that
bring great salvation.

—Pravin J. Shah, Canada

Non-Violence : Religions and Common Sense

Dr. Z. P. Thundy

It is flippant to argue that human beings, having descended from the simians, are by nature violent : *homo homini lupus* (man is a wolf unto man) and that natural selection or survival of the fittest is the law of life for individuals, societies, and races. Such an extreme view can lead to genocide, which has happened not only in Nazi Germany but also in most parts of the world. It is this conception of man that has formulated the law of tooth-for-tooth and eye-for-eye. It is this view that spawns seeds of violence and thrives on blood-feud. This philosophy creates an unending cycle of violence not only in the human family but also in the animal world through the scorch-earth policy that warring nations follow. This view based on distrust not only would justify a war fought in defence but also a "just" war of aggression based on the principle of get-them-before-they-get-us.)

The antithesis of violence is non-violence which is preached by all the great religions and religious masters but broken by their followers. All religions in principle abhor violence and promote peace. This is true of Judaism, Islam, Hinduism, Buddhism, Jainism, Sikhism and Christianity. For instance, Jesus says : "Resist not evil; if anyone smite you on your right cheek, turn to him the other also......... Love your enemies; bless them that curse you; do good to them that hate" (Matthew 5 : 39-44). Similarly, Jainism preaches the noblest form of non-violence.)

In fact the genuine teaching of the great master is the golden rule or the middle road. The extreme forms of asceticism are all right only for exceptional individuals liks the Mahavira, the Buddha, the Baptist, and Jesus Christ. The masters, as a rule, preach the avoidance of extremes in the practice of worship and Ahimsa. Jesus would say : ,'do unto others what you would others do unto you. For this is the Law and the prophets" (Matt. 7 : 12); "I did not come to destroy the Law and the Prophets but to fulfill them" (Matt. 5 : 17). Jesus, like the great Buddha, was kind, understanding, and forgiving. Warmth, understanding, and compassion are the hallmarks of genuine religion. The **Acaranga Sutra** of the Jaina canon reads : "A wise man should be neither glad nor angry, for he should know and consider the happiness of all things ....Life is dear to the many who own

fields and houses and who get dyed and colored clothes and jewels and earrings, and grow attached to them..................Only those who are of controlled conduct do not desire things; therefore, knowing birth and death, you should firmly walk the path. For nothing is inaccessible to death, and all beings are fond of themselves; they love pleasure and hate pain; they shun destruction and cling to life. They long to live. To all things life is dear".

Indeed, moderation and the middle road characterize religions' attitude toward everything in life and life itself. Religion rejects the position that this life is an absolute end in itself and is its own justification. Mahavira admonishes Gautama in the *Uttaradhyayana Sutra* : "As the dead leaf, when its time is up, falls from the tree to the ground, so is the life of man. So cast away all attachments and be pure as a lotus or as water in autumn". In other words, there is openness to the life after, but this openness in not incompatible with commitment in this life. Since limited violence in this life is unavoidable and justifiable, as in the case of self-discipline and discipline of children without the incurring of sin, the principle of non-violence is not an absolute principle. While being open to the other world, we must be committed to this world; while preaching and practising non-violence, we must be willing to tolerate limited violence. It is this principle of the middle road, of balance, of limited violence that the book' of Ecclesiastes teaches. "There is a time for everything, and a season for every activity under heaven : a time to be born and a time to die.........a time to weep and a time to laugh ....a time to love and a time to hate, a time for war and a time for peace".

In brief, all major religions of the world teach the doctrine of moderate or the middle path. On this common ground they can unite and find the golden rule in the handling of the problems of war, nuclear freeze, abortion, capital punishment, animal abuse, child abuse, and ecological balance, all of which involve the practice of limited violence and the observance of non-violence. There are no easy answers for these issues in any religion. And no single religion can claim a body of infallible revealed teachings of the problem of violence. But they together can help develop a consensus which will enlighten their perplexed faithful. This common consent of religions should be based on common sense which characterizes the teachings of the great masters.

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Sauraseni Jaina Scriptures

Dr. Raja Ram Jain

Indrabhuti Gautama, the Chief disciple of the 24th and the last Tirthankara, Mahavira (599-527 B. C.), was the first Ganadhara, who rendered the Dvadasanga vani (twelve canonical texts) of Mahavira in Sutta-form. The Sutta-knowledge was preserved for centuries in the form of Kantha Parampara (oral tradition). Gradually, with the lapse of time, the knowledge decayed and by the time of Acarya Dharasena (85 A.D.) it was preserved only partially. Hence, in order to preserve the remaining knowledge he transmitted the "Purva-Sahitya" (Pre-Mahavira-Sahitya) of Drstivadanga (the twelfth Anga) and part of the Vyakhya-Prjnapti-Sutta (the 5th Anga) to his two trusted and intelligent disciples. Acarya Puspadanta and Acarya Bhutabali.

The two Acaryas who were distinguished scholars, rendered the knowledge received into 6000 Suttas in between 85-135 A.D., which were originally known as Khanda-Siddhanta or Satkhanda-Siddhanta or Paramagma or Agama-Siddhanta and finally as the Satkhandagama (S.K.) written in the Sauraseni Prakrta language. Acarya Padmanandin or Kundakunda (2nd century A.D.), Acrya Samantabhadra 2nd century A.D.), Acarya Samakunda (3rd century A.D.), Acarya Tumbulura (4th century A.D.) and Acarya Bappadeva (6th to 8th century A.D.) wrote vast commentaries in about 5 lacs of Slokas (Verses) in different languages intelligible to common people, but these commentaries either were destroyed or are unavailable due to some unfortunate and unknown reasons.

In the above chain of commentators the last was Virasena Svami, who wrote commentary on the Satkhandagama known as "Dhavala" which contains 72,000 Slokas (Verses). Today, only this commentary is available and is published. The commentary was named "Dhavala", probably because the writing work was finished on Kartika Triyodasi (Wednesday) of Dhavala-Paksa (Moonlit-fortnight) in the year 737 V.S. (680 A. D.). According to the other version Virasena Svami named his commentary as Dhavala on being highly impressed with the devotion of Rastrakuta King Amoghavarsa I who had the title of "Atisaya-Dhavala".

Gunadhara (38 A. D.) was another Acarya of the time, who was almost the senior contemporary of Acarya Dharasena. He possessed partial knowledge of

Dvadasanga-Vani. In order to preserve it he wrote an Agama-Grantha known as the Kasaya Pahuda (K.P.) in Sutta-form, which was propagated by his disciple, Acarya Aryamanksu and Nagahastin. Acarya Yativrsabha wrote Cunni-Sutta (Commentary and explanatory notes in prose-style). Virasena-Svami also started writing Commentary on this Agama-Grantha, but he expired after writing only 20,000 slokas. After his death his disciple Acarya Jinasena II completed this commentary in the year 837 A D by writing further 40,000 slokas. This commentary is known as "Jai-Dhavala". Thus the above mentioned Satkhandagama and the Kasaya-Pahuda are said to be the original and authentic canonical literature of Digambara-Jaina Sect, written in Saurasemi Prakrta language. The Satkhandagama has been divided into 6 parts from the point of view of the subject-matter: (1) Jivatthana (2) Khuddabandha, (3) Bandha-Svamitva-Vicaya (4) Vedana (5) Vargana and (6) Mahabandha.

The Acarya who acquired a thorough and comprehensive knoledge of all the 6 parts was conferred the distinction of "Siddhanta-Cakravartin." Among the Jainacaryas it was Acarya Nemicandra (the teacher of Chief-commander, Vira-Camundaraya) who got this distinctive credit. He has very ably and in a simple and lucid style presented the whole substance of the Satkhandagama in his writing known as the Gommatasara. Similarly, those who got mastery over the first three parts of S. K. were distinguished as Traividya-Deva. Acarya Madhavacandra is a reputed scholar of this category.

The two valuable Agama-Granths (S K. and K.P.) of Digambara Jainas either would have been rotted in the old Sastra-Bhandaras or would have been eaten by moths. had reverend persons like Prof. Dr. Hira Lal Jaina, Siddhantacarya Pandita Phulacandra Sastri and Pandita Hira Lal Sastri not dedieated their herculean efforts made in text-compilation, editing and getting these publishgd. They were very much helped by Vyakhyana-Vacaspati Pt. Devakinandana Sastri and Prof. Dr. A. N. Upadhye in the beginning.

The respectable Bhattarakas of Mudhabidre (Karnataka State) deserve all praise who valued the original Palm-Leaf copies of the The Agama texts of S. K. and the K. P. more than their lives and treasured them for centuries. They were, however, not in favour of making these texts public, but some devoted and affluent persons like Setha Manikacanda J.P of Bombay, Setha Pannalala Jaina of Amaroti (M.P.) etc. made up their mind to get these published at any cost. With the inspiration and help of these affluent persons, scholars like Pt. Gajapati Upadhayaya, Mrs. Pt. Luxmibai, Pt. Sitarama Sastri, Pt. Lokanatha Sastri etc. deeply and devotedly studied the ancient Palm-Leaf mss. of the S. K. with the Dhavala and the Jai-Dhavala commentaries written in old Kannada-script and prepared some copies in Devanagari-script by keeping themselves confined in a solitary room for years together and faced all sorts of difficulties. With this base-material and with the financial assistance of Srimanta Setha Sitabrai Laxmicandra Jaina of

Vidisa (M.P.), three Scholars viz., Prof. Dr. H.L. Jaina, Pt. Phulacanda Sastri, and Pt. H.L. Sastri started editing and translating the S. K. with the Dhavala commentary in 1936 A. D. and by the year 1959 they got 5 parts of it publised in 16 volumes. The editing and translation work of the Mahabanda, the 6th part of the S.K. was taken up by Pt. Phulacanda Sastri who has till now got 7 volumes published and is almost completing the 8th and the last volume of it.

The editing and translation work of the K. P. (with the Maha-Dhavala commentary) was completed by Pt. Phulacandra Sastri and Pt. Kailasacandra Sastri together, which has been published in 13 Volumes.

The learned scholars have completed the work of editing and translating these valuable texts in such a devoted and dedicated manner that history will ever remember them as "Sarasvati-Putra" (distinguished sons of Goddess of Learning).

The S.K. Literature is undoubtedly of high degree from the point of view of spiritualism and philosophy of life. At the same time, it is a precious treasure of Indian classics from the point of view of history, culture, literature, philology, language and style. It is therefore, necessary to popularise this literature among the people for study, teaching and comparative research.

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If the achievement of spiritual conversion is on the one side and the achievement of the three worlds is on the other, (out of these two) the achievement of spiritual conversion is undoubtedly better than that of the three world.

(Samanasuttam, 225)

O men ! keep always awake. The intellect of the awakened sharpens. He who sleeps (ignores spiritual values) does not become happy, (but) he who always makes (adhers to spiritual values) becomes happy.

(Samanasuttam, 168)

The waking of the virtuous and the sleeping of the vicious—both the things are excellent.

(Samanasuttam, 162)

Jainism in Buddhist Literature

Dr. Bhagchandra Jain 'Bhaskar'

Jainism belongs to the Sramana cultural system of India which is based on the socio-spiritual equality of human beings, nay, on the basic identity of all life. It discounts ritual as a means of emancipation and establishes the path of moral, mental and spiritual development as the only means of escaping from the misery of Samsara.

Nearly more than hundred years ago, Weber, on the basis of some superficial similarities, came to the conclusion that Jainism is an off-shoot of Buddhism. In 1884 Jacobi corrected this view and with a thorough investigation into the historical and traditional records of the two religions, established the fact that Jainism is an earlier and independent religion of India. On the grounds of the latest researches it can be said that the Sramana cultural system led by Jainas existed perhaps prior to Brahmana cult and that most of the leaders of different sects of that time were influenced by the Jaina dogmas.

The Buddhist Pali Canon refers to Nigantha Nataputta, (Mahavira) as an elder religious teacher and is also familiar with some characteristics of Parsvanatha tradition. Besides, the Buddhist literature mentions Rsabhadeva, Padma, Canda, Puspadanta, Vimal, Dharma and Aristanemi as the Jaina Tirthankaras.

The Pali Canon does not mention anything of the early life of Mahavira, but refers to the period of his mission as a religious teacher. His teachings have also been mentioned, sometimes criticised, in the Pali Canon. It is important to note that both Jainism and Buddhism arose and grew up in the same province of India. Though the leaders of both the sects were sometimes living in the same city, yet they never met personally. Their followers, however, used to indulge in discussions and conversations with one another.

In this paper, it is not possible to enumerate all the references to Jainism occuring in the Pali and Buddhist literature. I shall, therefore, give a brief account of them. The philosophical references as found in the Buddhist literature may be summed up as follows.

1. The six Dravyas and the seven Tattvas of Jainism were known to early Pali literature and further refuted in Sanskrit Buddhist philosophical literature. According to Jainism, the soul is formless and its essential quality is consciousness. Mundane soul attracts Karmas and then both of them stand towards each other in the relationship of phenomenal conjunction. This relation is beginningless and continues till one attains salvation.

2. Among sixty-two contemporary philosophies depicted in the Brahmajalsutta and at some other places in the Pali Canon, the Jaina view is described as both Uccedavada and Sasvatavada

3. Kayadanada is more heinous than Manodanda, if a wrong deed is committed intentionally. That means intention is the main source of evil acts or of virtuous acts. Soul will have to enjoy the fruits of Karmas alone. All is, therefore, a result of previous Karmas. The destruction of Karmas depends on Triyoga and on severe penance with right understanding.

4. Universe is not a creation of any God, but it is a combination of atoms. World is atomic in character, and Akasa (Space) is eternal and consists of parts.

Though the references to Jaina ethics as found in the Pali literature are meagre and sometimes defective, yet they are very important. From our survey of these references, we may conclude that :

1. Catuyamasamvara was followed by the Parsvanatha tradition, and not Nigantha Nataputta tradition, and the Buddha and his followers were not perfectly aware of this difference in the two traditions. Nigantha Nataputta devided the last vow of Catuyamasamvara into two, i.e. Brahmacarya and Aparigraha, which was known to the Pali Canon.
2. The Gunavratas and Sikavratas were so popular among both the monks and the laity that their nature and implications were well known to Buddhist circles.

3. Acelaktva and other severe forms of penance were put into practice in Jaina community during that period, and Jainism had already acquired a fame for the severity of its vows and observences.

From the brief survey of the epistemological and logical concepts of Jainas as recorded in the Buddhist Philosophical literature, we can state as follows :

1. Among the ancient thinkers, the Jainas were classified as a group of philosophers who attained higher knowledge on the basis of personal experience.

2. Knowledge and vision were two characteristics of self. Of these, Vision (Darsana) was originally considered to be the revealer of self (Atmaprakasaka). This idea was developed in logical form and Darsana, like Jnana, was considerred to be valid knowledge.

3. Knowledge (Jnana) was classified as Canonical or Agamic, and Philosophical or Darsanic. The five kinds of knowledge were based on the former, while Pratyaksa and Paroksa are developments of the latter. Pratyaksa was divided into Samvyavaharika and Paramarthika, while Paroksa into Smriti, Tarka, Pratyabhijna, Anumana and Agama. Unlike Buddhism, Parmarthika. Pratyaksa was Savikalpaka (determinate). Sumati's theory was referred to in the Tattvasangraha in this connection.

4. Pure self could attain omniscience. Hence Jaina Tirthankaras achieved this stage of complete purification and became omniscient. The ideology of omniscience was gradually developed in Buddhism as a result of Jaina influence.

5. Pratijna and Hetu were the only organs of Pararthanumana. Patrakesari's views was referred to by Santaraksita in the Tattvasangraha in this connection. It was mentioned there that Anyathanu-papatti was the essential character of Hetu.

6 Apart from the knowledge of other's epistemological theories, the Jainas and the Buddhists, through centuries of mutual criticism, contributed substantially towards the enrichment of philosophical speculation in India and added to the sum total of human experience in its quest for the Truth.

In regard to the conception of Anekantavada and Syadvada, we may conclude as follows :

1. The rudiments of Syadvada conception of Jainas can be gleaned from the early Pali literature. It originally belonged to Jainas and all the subsequent thinkers adopted it in a somewhat different way as a common approach to conceive the nature of reality.

2. Syadvada in neither Ucchedavada nor Sasvatavada as Buddhaghosa understands, but it recognises permanence-in-change. According to this theory, the triple characters, viz., origination, destruction and permanence, can be in a substance at one and the same time.

3. Arthakriya (casual efficiency) is the essence of Syadvada conception. According to the Jainas, the Arthakriya is possible only in a dynamic (Parinami) substance.

4. The nature of reality is universal-cum-particular.

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Contribution of Jaina Poets to Rajasthani Literature

(9th to 16th Cent)

Dr. K. C. Kasliwal

There is scarcely any province of Indian Literature to which the Jainas have not contributed. The Jaina Acharyas remained always keen enough to write works in every branch of literature. Besides the religious works, they have developed voluminous narrative literature. They have written epics, Puranas, Rasas and other kinds of works. Moreover, they composed their works in the simple language of the people and for the people. They were always broad minded, as such they did not stick to only one particular language but equally contributed to all the Indian languages. Though their main language is Prakrit, yet, when demanded by their followers, they did not lag behind in writing works in Sanskrit, Apabhramsa, Rajasthani and Hindi and also other provincial languages.

In Rajasthani, the contribution of the Jaina poets is immense. As a matter of fact, the Jainas were the first scholars who started writing in Rajasthani. In the 9th Century when Apabhramsa was developing language, Udyotan Suri, a Jaina Scholar named Marwari as a language. From the 9th to 12th century when Apabhramsa was regarded as the language of the people, Rajasthani and Gujarati were also making their room in Rajasthan and Gujarat side by side. It may be stated that Rajasthani language came into existence in the 9th century and was honoured by the great writer, Udyotana Suri. From the 12th century onwards works were being written in Rajasthani and the Jaina writers took initiative in writing Rajasthani works. First of all they composed works called Rasas which were popular at that time. Bharteshwara Bahubali Rasa composed by Shalibhadra Suri in the year 1184 A. D. is the first Rajasthani work in this field. The work having 203 verses describes the battle which was fought between Bharat and Bahubali. After this work, Jambuswami Rasa was composed by the poet Dharma in the year 1209 A. D. It contains 41 verses. In the year 1231 A. D. Vijaysuri wrote Revanti-

giri Rasa which describes historical importance of Revantigira Tirtha. Asagu, another poet composed Chandanabala Rasa in the year 1257 A. D.

In the end of 13th Century Rajsingh composed Jinadatta Charita. The work describes the life of a Jaina Shravaka Jindatta who was the son of a rich man. It contains 553 stanzas. The main metre of the work is Chaupai, but metres like Doha and Vastu Bandha have also been used.

In the 14th Century Ambadeva Suri enriched the Rajasthani literature by writing Samara Rasa, an important work, from literary as well as historical point of view. In Samvata 1410 Shalibhadra Suri composed Pancha Pandva Rasa on the request of Deva Chandra. After two years, Upadhyaya Vinaya Prabha wrote Gautama Rasa which remained very popular in Rajasthan for several centuries. It describes the life of Gautama Ganadhara, the main disciple of Lord Mahavira in a very lucid way. Delhia, in the year 1314 A. D. composed Chaubisi Gita. It contains 26 verses, written in the praise of Twenty Four Tirthankaras.

In the 15th Century Bagada Pradesha, mainly the area of Dungarpur, Banswara and Pratapgarh states, also became the centre for Rajasthani literature and Digambara Bhattarakas began to write. Bhattaraka Sakala Kirti and his disciple Brahma Jindasa were the main poets who enriched the Rajasthani literature. Rama Sita Ras is his biggest work which is a Jaina Ramayana, Yashodhara Rasa, Hanumata Rasa, Naga Kumar Rasa, Holi Rasa, Ajitnatha Rasa, Shrenika Rasa, Jambusvami Rasa, Bhavisyadatta Rasa, Jivandhara Rasa, Paramahansa Rasa, Karkandu Rasa, Dhanya Kumara Rasa are some of his important works. Adinatha Purana and Harivansa Purana are his narrative works. Brahma Jinadasa was a very popular Rajasthani poet. His works are available in most of the Grantha Bhandars of Rajasthan The language of his work is most simple and easily understandable. Padma Nabha was also a Rajasthani Poet belonging to Chittor. He composed a Bavani dealing with various topics. Bavani was completed in the year 1486 A. D. The whole Bavani is in Chappaya metre. Some of the verses are of high standard composed in a strong and good literary style.

Chhihala was a Rajasthani poet of 16th century. His seven small works have so far been searched out in Rajasthan Bhandars. Pancha Saheli Gita, Panthi Gita, Bavani, Laghuveli are his main works. His Pancha Saheli Gita remained most popular. Dr. Ram Kumar Verma and Dr. Shiva Prasad Singh described this work as one of the lucid works of Rajasthani literature.

Thakkursi was another Rajasthani scholar of this century. In most of his works he quotes himself as the son of the poet Delha. There are 15 works so far found out in various Bhandars out of which Parsvanatha Shakuna Sattavisi; (2) Kripana Chhanda; (3) Panchendriya Veli (4) Nemi Rajmati Veli; (5) Shila Gita are some of them. He completed Panchendriya Veli in the year 1528 A. D. Voocharaj, another poet of this century, is also regarded as a great Rajasthani poet.

He was a Jaina saint used to travel from one place to another. He wrote several works. His most popular work is Mayana Jhujha which was completed in the year 1527 A. D, His other works are Santosh Jaya Tilaka, Baramasa, Chetana Pudgala Dhamala, Neminatha Basontu, Tandana Gita, Bhuvankirti Gita, Nemi Gita and eleven other Gitas composed in various Ragas. Voochraj was a devoted scholar as such his works are purely Rajasthani works His way of description is very simple and also interesting.

Acharya Somakiriti was a great saint and scholar of his time. Six works so for have been made available. Out of them Yashodhar Rasa is his biggest work describing the life of King Yashodhara The work was completed in Samvata 1536.

Chaturmla (1584 A. D.) was a famous poet of 16th century and belonged to Gawalior. His main work is "Nemiswara Ka Urgano" composed in the year 1524 A. D.

Brahma Jayasagara 1523--1600 A. D. was one of the main pupils of Bhattaraka Ratnakirti, of whom he has mentioned the name in most of his works His twenty works, big as well as small, are available

Brahma Rayamalia, was a great Rajasthani poet who contributed more than 15 works to Rajasthani literature. He completed Nemishwara Rasa in the year 1558 A.D. Hanumanta Rasa in 1571, Sudharshana Rasa in 1572, Shripala Rasa in 1573 and Bhavisyadatta Chaupai in 1579 A D. In his other eight works he has not mentioned the dates of their completion. Out of his fifteen works, Bhavisyadatta Chaupai was very popular and is available in most of the Jaina Grantha Bhandars of Rajasthan. His way of describing the things is very attractive. He wrote all his works for common people, using very simple language in them.

Bhattaraka Tribhuwana Kirti was contemporary to Brahma Rayamalla. He was a great saint of his times. He was the pupil of Bhattaraka Udaisena, Two works, namely, Jivandhara Rasa (1549 A. D.) and Jambusvami Rasa (1568) have been found so far. Both the works remained very much popular and were liked by the people.

Kushala Labha was a popular Rajasthani poet. His two works--Dhola Maru and Madhavanala Kamkandla Chaupai are very much famous and popular. He completed both the works in the year 1559 and 1560 A.D. respectively for Kunwar Har Raj, son of Rawal Maldeva of Jaisalmer. His Dhola Maru become so much interesing that several manuscripts are available in the Jaina Grantha Bhandaras of Rajasthan.

In the 17th century, Jain poets/writers intensified their speed of writing and wrote various kinds of works in Rajasthani. This century proved to be the golden period for the Rajasthani literature. It is upto the 19th century that the Jaina writers contributed a lot to the Rajasthani literature.

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With a fool hold no converse. If you speak with him, in replying he will pervert your words. To slip away from him as best you can is well.

Naladiyar, 71

It cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; (and therefore) what any man should provide for his children as a legacy is learning. Other things are not (real wealth).

Naladiyar, 134

Sarasvati in Jaina Art

Dr. Maruti Nandan Prasad Tiwari

Saraswati, also called Srutadevata, the personified knowledge embodied in the sacred Jaina scriptures preached by the Jinas and the Kevalins in Jaina pantheon was accorded an exalted position from at least the Kushana period, if not earlier. The Dvadasanga—the twelve Anga—texts are described as the different limbs of Srutadevata, while the fourteen purva—texts are said to be her ornaments. She is invoked for dispelling the darkness of ignorance, for removing infatuation caused by Jnanavaraniya Karma (i. e. the Karma matter covering right knowledge) and also for destroying miseries. As compared to the Brahminic pantheon, wherein Saraswati is the goddess of both learning and fine arts, she, in the Jaina pantheon, has remained as the goddess only of learning, that is so at least upto the close of ninth century A. D. As a result, no literary reference or sculptural representation suggesting her connection with music and other fine arts is available before the 10th century A. D.

Saraswati, as the bestower of knowledge and purity, has been endowed with symbols like swan (as mount), manuscript, rosary, Varada-mudra and water-vessel, which do represent her characteristic. The antiquity of worship of Sarasvati in Jainism is established on the testimony of literary references in the Vyakhya-prajnapti (2nd-3rd century A. D.), the Paksika Sutra of Sivasarma (5th century A. D.), the Pancakasa of Haribhadra Suri (A. D. 775), Samsara-davanala stotra (also of Haribhadra Suri), Mahanisithasutra (9th Century A. D.) and the Sarada-stotra of Bappabhatti Suri (3rd quarter of the 8th century A. D.) and also by archaeological evidence of the famous image of Sarasvati from Mathura belonging to Kusana period (A. D. 132 or 149). The popularity of her worship can also be understood from the large number of Saraswati figures placed at different parts of Jaina temples particularly in western India. A special festival held in the honour of Sarasvati is called Jnana-pancami in Svetambara tradition and Srutapancami in Digambara tradition. Besides this festival, special penance like Sruta-devata-tapas and Sruta-skandha and Srutajanana Vratas are also observed by the Jainas. The worship of Sarasvati was far more popular with the Svetambaras, that is why, her images at famous Digambara Jaina sites like Badami, Aihole, Ellora, etc. are absent.

Jaina Sarasvati has also some bearing of Brahminic Saraswati which is conceived as the consort both of Brahma and Vishnu. This closeness can be established on account of their common attributes, like Pustaka, Vina, Aksamala,lKamandalu, Sruk, Ankusa and Pasa. The Acaradinakara (A. D. 1412) however, envisaged the same sets of symbols for Srutadevata and Brahmani. The four-armed Brahmani here is visualized like Sarasvati as riding on Hamsa and holding Vina, Pustaka, Padma and Aksamala. The rendering of Sruk with Sarasvati although never prescribed by any Jaina text is noticed in good number of Jaina Sarasvati figures which happens to be an invariate feature of Brahma.

The early Jaina works conceive Sarasvati only with two hands and as holding either a book and a lotus or a water-vessel and a rosary, and riding a swan. The Saraswati-yantra-puja of Subhacandra, however, describes the two armed Mayura-vahini with three eyes and holding a rosary and a book. The four-armed Sarasvati appears to have enjoyed the highest veneration among both the Svetambara and Digambara sects. The four-armed goddess in both the sects bear almost identical attributes, except for the Vahana. Svetambara works invariably conceive her with Varda-mudra, a lotus, a manuscript and a rosary. The Sarasvati-kalpa of Bappabhatti Suri (10th-11th century A.D.) however, gives two sets of symbols for four-armed Saraswati; the first showing her with Abhaya Mudra, Varada-Mudra, a Pustaka and a lotus while in other the Abhaya and Varada-Mudra have been replaced by a Vina and a rosary. TheBharati-Kalpa of Mallisena (11th century A. D.) renders the Dhyana of goddess showing Abhaya-mudra, Jnana-mudra, rosary and manuscript It was only sometime after 9th century A.D. that Srutadevata became the goddess of music as well and was consquently provided with a Vina, replacing the Varada-mudra. As she became the goddess of music, peacock, symbolic of dance and music, was associated with her. The Jainendrakalyanabhyudaya refers to Sarasvati as holding a Pasa in place of Vina. According to the Nirvanakalika of Padalipta Suri (III) (A. D 900), Sarasvati bears a book, a rosary, a lotus, the Varada-mudra and various other symbols in her numerous hands.

The earliest representation of Sarasvati is known from Mathura (A. D. 132 or 149). The two-armed goddess, seated squatted on rectangular pedastal, holds a manuscript in her left hand while her mutilated right hand was in the Abhayaksa. The Hamsa Vahana is not carved in the present instance. Deogarh (Lalitpur U.P.) a prolific Digambara Jaina site, has yielded a number of independent figures of Sarasvati, datable between 9th to 12th century A. D. Sarasvati in Deogarh, riding either a swan or a peacock, has been represented with two or four arms. The rendering of Sarasvati twice in the group of 24 Yaksis is particularly interesting. These figures, carved on the facade of temple No 12 (A. D, 862) at Deogarh, represent her as Yaksi respectively of Jina Abhinandana and Jina Suparsvanatha with the labelling Bhagavati Sarasvati and Mayuravahini.

A non-pareil figure of Sarasvati from Deogarh, carved on the exterior wall of the temple No. 1 (late 11th century A. D.) shows the goddess in Tritirthi Jina image. Sarasvati occupying the left extremity of Tritirthi, is shown equal in size to Jaina figures, which may, however, be interpreted that Srutadevata, personifying Jina Vani, here is given a status as honourable as that of the Jinas. The four-armed goddess, standing in Tribhanga with peacock mount, shows Varada-mudra, a rosary, a lotus and a manuscript. She also finds representation on different doorlintels with Cakresvari, Rohini, Ambika and Laksmi.

The-two armed Sarasvati in Deogarh usually bears Abhaya-mudra and a manuscript (Temple No. 16). The four-armed figures, either wearing a Dhammilla or a Jata-Juta, show Varada-mudra, Vyakhyana-cum-rosary, a long-stalked lotus and a manuscript. In one instance (Temple No. 19), Sarasvati is accompanied by fly-whisk bearers, tiny Jina figures and also Jaina acaryas, holding a manuscript, Vyakhyana-mudra and a Mayurapicika which is the manisfestation of her being goddess of Jaina Vani or Agamic literature. A few instances, carved mainly on door-lintels, show her with a Vina and a water-vessel, sometimes the latter being replaced by a conch.

Khajuraho, a Digambara Jaina site in Chhatarpur district of Madhya Pradesh, has yielded eight figures of Sarasvati wherein she, except for one instance is always four-armed. The figures, datable between A. D. 950-1100, depict her in Lalita-mudra and as holding a manuscript, a Vina (eilher in one or two hands), a lotus (usually in two hands) and also Varada-mudra (or a water-vessel or a rosary). However, the Vahana, swan is carved only in one instance on the northern Adhisthana of Parsvanatha temple (A, D. 950-70). The six-armed Sarasvati on southern Adhisthan of the same temple, shows a lotus and a manuscript in upper pair of hands, while the middle pair of hands are engaged in playing on Vina. The remaining two hands, however, show Varada-mudra and water-vessel, The presence of female Camara-bearers, adorers, hoverihg Maladharas and above all, small Jina figure overhead, signify that she was acccorded a favoured position at the site,

Belonging as they do to Digambara tradition, a few sculptures from different places in Karnataka have some indications as to the power aspect of Sarasvati. Three such examples, datable to 11th-12th century A.D., are known from Pancakuta-basti, Humca (Shimoga district), Santinatha-basti, Jinanathapura and Adinatha temple, Halebid (Hassan) Sarasvati, seated in Dhyana-mudra without Vahana, in all the instances shows Abhayaksa, goad, noose and manuscript.

The Svetambara Jaina temples in western India have yielded sufficient figures of Sarasvati coming as they do mainly from Osian, Kumbharia, Mt. Abu and Taranga. The figures on Mahavira temple at Osian (Jodhpur, Rajasthan) (close of

eighth century A. D.) show the goddess both with two and four arms and riding either a peacock or a swan. The two-armed goddess holds a lotus and a manuscript, while the four-armed goddess (Mukhamandapa on west) shown a sruk, a lotus and a manuscript. *The figures of five Jaina Devakulikas at Osian (10th–11th* century A. D.) invariably show the four-armed goddess riding a swan and as holding a manuscript and a lotus in two hands, and the remaining two showing Abhayamudra and a water-vessel or Varadaksa and a book.

The figures on Mahavira, Santinatha, Parsvanatha, Neminatha and Sambhavanatha temples at Kumbharia (Bansakantha, Gujarat), datable between mid 11th and early 13th century A. D., invariably show the four-armed goddess in Lalitasana and riding a swan. She shows the Varada (or Abhaya-mudra or Varadakasa), a lotus, a manuscript (sometimes the two attributes being juxtaposed) and a water-vessel (or a fruit). In one of the instances from Santinatha temple (Navacauki ceiling), the goddess is flanked by two beautiful dancers as well. The figures on Mahavira temple at Nadol (11th century A. D.), both in Pali district of Rajasthan, show Sarasvati as seated either in Lalitasana or in Dhyana-mudra but without Vahana. She bears Varada or Abhaya-mudra, a manuscript, a Vina and a water-vessel (or a fruit).

The figures from Vimala Vasahi (latter half of 12th century A. D.) and Luna Vasahi (13th century A. D.) Mt. Abu, Rajasthan and Ajitanatha temple at Taranga (Mahesana, Gujarat, 12th century A.D.) are particularly interesting since they exhibit the goddess with two, four, six, eight and even sixteen arms. Besides the usual four-armed figures of Sarasvati with swan as mount and Varada (or Abhaya-mudra), a lotus, a manuscript (sometimes sruk or Vina replacing lotus or manuscript) and a fruit (or a water-vessel) in hands, Vimala Vasahi has two other such figures which deserve attention. In one case, carved in southern bay ceiling, Sarasvati seated in Lalitasana on a Bhadra Pitha and holdihg Varadaksa, a spiral lotus, a manuscript and a water-vessel, is accompanied by two male figures, standing close to her with folded hands. These figures bear inscriptions. according to which the bearded figure to her right is Sutradhara Loyana, while the figure to left with a measuring rod is Sutradhara Kela. The first seems to be the chief architect of the Rangamandapa, while the other was possibly the chief sculptor. The present figure apparently suggests that Sarasvati here has been visualized as the goddess of fine arts. The figure of 16-armed goddess, carved in a Bharamika ceiling, depicts her as sitting on a Bhadrasana in Lalita pose with swan and holding Varada-mudra, a conch (suggesting her Vaisnavite character), a Vina (in two hands), a noose, keratri-mudra, a small stick (possibly measuring rod in two hands), a chain (in uppermost pair of hands), an indistinct object, a goad, the Abhayaksa, a fruit, a manuscript and a water-vessel The goddess is joined by a six-armed dancing male figure on each side, thus suggesting command over musical power.

The figures in Luna Vasahi show the goddess with four and six hands and riding a swan. An interesting point in this regard is the collective rendering of eight Sarasvati figures on each of the four pillars of Navacauki. The four-armed Sarasvati in these instances shows Varda-mudra (or varadaksa), long-stalked lotus (or manuscript), manuscript, (or Vina) and water-vessel. There are two examples wherein Sarasvati possesses six hands. These figures are carved in Bharamika ceiling of Devakulika No. 11 and in the ceiling close to Rangamandapa on north. Accompanied by a swan, she in latter case bears the Abhayaksa, a double petalled lotus (in two hands), a water-vessel and jnana-mudra (with the middle pair of hands). The other instance, again revealing her musical power, shows her as holding cymbols in middle pair of hands with a Vina in the upper left. The remaining three hands, as usual, show Varadaksa, a spiral lotus and a manuscript.

The four-armed figures from Ajitanatha temple at Taranga show the goddess with swan as mount and varadamudra, a goad (or a sruk or a lotus or even a vina,) a manuscript and a water-vessel (or a fruit) in hands. In a solitary instance showing her with six hands. (on west facade of Mulaprasada), she bears Varada, mudra-Abhaya mudra, a sruk, a manuscript, a lotus and a water-vessel. In two instances showing the goddess with eight hands and standing in Tribhanga (or atibhanga,) she carries Varada-mudra, a lotus (or rosary), a lotus bud, a manuscript, a noose (or a chatra-padma), a lotus bud (or a noose), a kalasa and a manuscript.

The most exquisite of all the known figures of Sarasvati are the two images from Pallu (Bikaner, Rajasthan). Of the two identical figures, one is in the National Museum, New Delhi (Acc. No. 1/6/278) while the other is in Ganga Golden Jubilee Museum, Bikaner (Acc. No. 203.) These figurs, belonging to mid 11th century A.D., show the four-armed goddess as standing in Tribhanga on a lotus pedestal with a small figure of swan. The goddess, benign in appearance, is bedecked with beautifully carved ornaments and Karanda mukuta. The whole composition is endowed with sedate, so beautifully expressed here. She shows the Varadaksa, a full blown lotus, a manuscript and a water-vessel. The goddess is accompanied by two female figures playing on Vina, topped by another two figures playing flute, thus revealing her musical power. What is particularly interesting about the image in Ganga Golden Jubilee Museum, Bikaner is the beautiful Prabha-torana containing the two armed figures of 16 Maha-vidyas. Some of them may be identified with Apraticakra, Vajrankusa, Kali, Rohini and Prajnapti. The figures on prabha-torana possibly suggest that Sarasvati here has been conceived as the superintending goddess of all the Great Powers (Maha vidyas).

Sarasvati, although with a differing appellation Siddhayika or Sidhayini was also conceived sometime in late ninth century A. D. as the Yaksi of Mahavira. Since all Agamic literature is basically attributed to Mahavira and, as

Srutadevata, it is Sarasvati who presides over these sacred Jaina scriptures or Jinavani. Like Sarasvati, Siddhayika also is invariably visualized, in both the Sevetambara and Digambara texts, as holding manuscript and Vina. She rides a lion which connects her with Mahavira whose cognizance is lion. However, in one of the Canarese Dhyana-slokas, she is provided with Hamsa as Vahana. In concurrence with textual injunctions, Siddhayika, in concrete manifestations, is variously represented with pustaka and Vina. Her figures, assignable between 9th and 14th century A. D., however, do not show Hamsa as her Vahana; instead she always rides a lion.

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Though mingled in a Complete intimacy so that all the world knows of it, the friendship of the little will last but little time. Connection with the firm unyieldtng men endures till the great one's path, who never swerve, is reached.

(Naladiyar, 204)

The lowest sort of men in friendsnip are like the Arecanut tree. The middle sort are like the cocoa-nut tree. Attachments to the chief of men—who are old friends—is like the Palmyra tree of rare worth: what was given that first day was given once for all.

(Naladiyar, 216)

The Art and Iconography of Jaina Caves at Ellora

Prof. V. L. Dharurkar

1. Introduction

The exuberance of life that sprouts up from and spells on all sides is reflected in crowded bas-reliefs, pillars and in the paintings on ceilings of rock-cut caves. The cave temples formed a constant, continuous and common mass media in ancient India. In one way or the other, from social or religious point of view, they are the mirrors of every day life of the masses or a popular culture.

The contents of these cave-temples as mass-media serve the simple purpose of providing people with a common ground for pleasurable interaction and indicate that there used to be a simultaneous proccss of integration and reintegration. Here the role of media in everyday life cannot be regarded as externally, but is to infuse the spirit of cordial, social relations and sound social organisation. Ellora Jaina Caves provide a remarkable nexus of this process.

Ellora caves (Lat. 20.08 N., Long. 75.05 E) represent unique cultural harmony in threee ancient religious orders, viz, Brahmanical, Buddhists and Jainas. The religious catholicity is reflected through the various artistic and inconographic exchanges through 5th century to 13th century A.D.

Period

Divergent views have been expressed regarding the chronology of Jaina group of caves at Ellora. However, it is evident that the excavation of Jaina group of caves is the latest excavation in the entire group. Burgess and Fergusson date the caves between 9th to 13th century A.D. Gupta expressed the same opinion. Whereas Pathy extended the lower limit of execution from 9th to 10th century leaving the upper limit unchanged. On the other hand Srinivasan dated these to 800 A.D. Pereira has compared the date of Chhota Kailasa with that of Kailasa (Cave No. 16). His view that Jaina Caves were executed soon after the completion of Kailasa, may not be accepted. On the basis of architectural decay in the style and monolithic presentation of Chhota Kailasa both may not be assumed as

contemporary. It is a late manifestation, certainly after the great Kailasa. Chitrava precisely dates these Jaina Caves to a time bracket of 850 to 960 A.D. The Jaina execution at Ellora has major share to the region of Jaina patron Amoghavarsha (9th century A.D.) of Rashtrakuta dynasty.

Krishna II, Indra II and Indra IV were the prominent Rashtrakuta kings, who patronised Jainism. The Chhota Kailasa and Indra Sabha are the products of this period. The minute carvings and details in architecture clearly exhibit the Rashtrakuta influence on these caves. Goswami's view also supports these arguments.

The two inscriptions on pedestals of Tirthankaras in Cave No. 32 are evidently of Yadava period assigned to 12th century. It appears that even in the cave like Indra Sabha, the executions were under operatiou during the second phase also. It appears that what Pathy has observed seems true. On the basis of epigraphy and on stylistic grounds it may be surmised that the dates of execution of Jaina caves would range between 9th and 10th centuries. In the inscribed legends, Bramhi and Kannada character can be noticed. On the basis of paleographic study of inscription in Cave No 34, Ramesh has also assigned these caves to 10th century A D.

Thus the Jain group can be divided into two phases of execution, one in the Rashtrakuta and the otherduring the Yadava. The Jaina execution began in the middle of 9th century and witnessed a stage of decline in the end of 12th century. Soundearajan has rightly cautioned, one cannot be so dogmatic about the actual dates.

Architectural Features

The caves at Ellora in Aurangabad district of Maharashtra are the largest of its kind in India on account of their extent, huge dimensions and elaborate carvings. They represent unique assimilation of art features and synthesis of the types of architecture of the period. There is no doubt that Deccan was the melting couldron in which the Aryan and non-Aryan cultural and architectural trends fused and became antecedents in Maharashtra and adjoining provinces. The area witnessed a process of consolidation and evolution n the form of architecture also.

Ellora Jaina Caves represent the concluding facet of rock-cut architecture at Ellora. Cave No 30 inaugurated the Jaina executions in the area. This cave is known as Chhota Kailasa, a smaller copy of Kailasa. Chhota Kailasa is a free standing shrine separated from the surrounding rock. It is one-fourth size of the original model. In the process of reduction the architect of Chhota Kailasa has left behind a tower that is unfinished and which has rather assumed stunted proportions. The area of the shrine is 130x18 m. The entire scheme of the excavated

shrine is divided into three elements -garbhagriha, antarala and sabhamandapa The garbhagriha is surrounded by a Vimana and Sabhamandapa is preceded by Praveshamandapa. On the side wall of the excavation there is a subshrine on the side walls of the sabhamandapa in the main shrine. There are twenty-four figures of Tirthankars. The portico is supported by a pair of pillars and two pillaters. It is decorated with dancing figures at the top, where there is a long parapet wall decorated with floral designs. The guardian figures attend the entrance side. There are vestiges of paintings on the ceiling. The sabhamandapa is supported by sixteen pillars and decorated with carvings of seated Tirthankars. The architrave in front of the shrine is majestic and reminds the spectators the site of Kailasa. The figures of Parsvanatha and Gommatesvara dominate the scene.

The pillars in the caves are characterised by two types. The base of pillars rises in series of offsets and in the upper part it becomes squarish. The eight sided shaft has floral patterns and the pearl like pattern on the shaft is surmounted by eight-sided amalaka and a square abacus terminating in a four-sided capital. The second type of pillar rises upward in series of off-set and is surmounted by a shaft with perpendicular off-sets. It is decorated with floral design on the neck. The flowers combine with pearl like designs. Eight-sided amalaka is followed by a square abacus and terminates with eight-sided capital. The pillars have ghatapallava pattern, dressed in Jaina fashion of ornamentation and design. Sivaramamurti has cited the unique character of Jaina pillars as fluted and floriatedome.

Cave No.31 is a small four pillared hall and a shrine cut in the rear wall. Parsavanatha and Dharanendra dominate the scene. Dharnendra is seen protecting the Tirthankara with snake-hood held over him. Gommatesvara with his legs entwined by serpents and overgrown by ant-hill is shown on the right wall of the hall. Inside the shrine there is a figure of Mahavira. There are also figures of Matanga, Siddhaila and flying Gandharvas. According to Sivaramamurti the pillars in the Mandapa of this cave have purnaghata design with floriated lotus leaves and flowers issuing from the mouth, which suggest plenty and prosperity.

The cave No.32 is popularly known as Indra Sabha. It is a south facing double excavation and marks the largest and most important execution. In front of main cave is a courtyard containing monolithic vimana with elephant and a manastambha. The courtyard is approached through stunted entrants. The lateral walls have two smaller excavations of the type of a pillared mandapa on one side and unfinished gallary on the other side containing sculptures of Parsvanatha, Gommata, Kubera, Ambika and other Tirthankars. The lower storey of the main excavation is unfinished and at the right end of varandah is a stairway leading the upper storey.

The upper storey consists of a central main hall with two additional structures with each wing. Inside the eastern wing are five standing Jaina figures and Sarvabhuti and Ambika at each end. The hall proper has 12 pillars of different

types and the principal shrine is dedicated to Mahavira. The ribbed pillars in Indra Sabha are aesthetically and architecturally pleasant and represent an evolution in pillar peodilwa. The South-east corner mandapa can be reached through a rock-cut doorway. The shrine is dedicated to Sumatinath. The mandapa has Kailasa topped pillars and a beautiful lotus on the ceiling.

The wall ceiling and shrine interior is covered with exquisite paintings. Besides the flying Gandharva or Vidyadhara couples, the most interesting painting is of a eight handed deity on the ceiling of antarala in chatura mode of dance.

The most striking feature of this excavation is the elaborately carved Kapota entablatures of the facade, a lion and elephant series in the frieze and a chain of miniature shrines.

Indra Sabha dates from 9th to 10th century. The shadow of Kailasa howers over Indra Sabha by way of the emblem crown pillar. The figure of Bahubali of this cave recalls the famous image of Gommateshvara at Sravanabelagola. The entrance to the main shrine has an interesting architectural feature. It is a shallow portico with a pair of finely carved Kailasa topped pillars, carving an architrave with kapota that is surmounted by a row of five miniature shrines.

The cave No. 33 known as Jagannath Sabha is similar to the Indra Sabha, but lacks in regularity in plan. The ground floor is complex of three sanctuaries, each consisting of a complete unit made of a agra and mahamandapa. Main shrine opens into the entreanched courtyard. The niches on the wall space contain Gommatesvara and Tirthankara figures. The shrine is decicated to Sumatinath. Kailasa topped and Kumbhavall-cum-Kailasa topped pillers are the characteristic of this shrine. Their intricate carving and other features point to the relatively late period. The pillar style slightly changes, but the types are the same.

The navaranga hall of upper floor with its twelve massive pillars, Kailasa capitals is an architectural master piece of Jagannath Sabha. It has close similarity with Indra Sabha pillars.

The upper floor is more intact and finished, called as navaranga hall, with twelve massive pillars. Jaina with Sarvabhuti Jaina, Kubera and Ambika are in the entrance of shrine. On the ceiling are the remains of *Samavasarana* of which only fragments can be seen.

The brief account of Cave No. 34 concludes the Jaina group of Ellora. It is a small replica of the preceding cave. Apart from sculptural elements which are of high quality this cave gives us a small inscription which helps us to date the cave sometime around 10th century. The pillar profiles of this cave present the distinctive characteristics of the Rashtrakuta School.

This brief documentation of Ellora Jaina caves reveals that the rock-cut monolithic friezes had an optimum fusion of art, architecture and iconography.

The expression to aesthetic import observed in several themes gives distinction to Rashtrakuta art. It is sometime a motif, sometime the iconographic form or an episode from literature. Especially in Chhota Kailasa and Indra Sabha caves the projecting courts in front of the mandapa appear with profuse decorations of Purnakumbha motifs. Further it is noted that Chhota Kailasa is the most pleasant form of Sukanasa which is not found in succeeding centuries. It has been observed that the southern temples with their characteristic tiered vimana shrines, major and minor, their axial and peripherial mandapa, their flat roofed halls and the towering gopura entrances form a distinct class by themselves, as against the Northern Prasada, with their curvilinear superstructures, the crowing amalaka, and mandapa with rising tiered roofs. The Jaina excavations on soft trap ridge cut at Ellora testify the same thing. The Jaina group of caves enjoys an important position in the evolution of Jaina architecture, that assimilates both northern and southern features. Moreover, they excel rest of the caves particularly in details and perfection in cutting of their pillars, whidh can be noted as floriated fluted pillars with exquisite decorations. Beauty of ornamentation, drapery, grace poses, and stances have been infused in the sculptured pillars of dwarpalas. The architectural carvings and painted designs eloquently reflect the cultural dynamics of the period.

The Ellora Jaina rock cut shrines perfectly reflect the varied currents of Indian art. It is interesting to note that Ellora Jaina caves were the product of the confluence of Northern and Southern Indian art trends and constitute a unique specimen of the configuration of northern and southern features of Jaina art.

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The friendship of the virtuous is of exceeding excellence, and yields glorious results—like (seasonable) rain; but the friendship of the vicious, even in the time of its exuberance, is as when the rain fails in the time of drought. **(Naladiyar, 232)**

Contributions of the Jainas to Mathematics

Dr. G. C. Patni

Ancient India has contributed a lot to the development of mathematics and the part played by the Jaina scholars in this field is very significant. These contributions are far superior to those made by other nations and countries upto the 12th century A.D. or so. In ancient India, mathematics and astronomy were given a very high place in the field of knowledge. It is said, "As are crests on the heads of peacocks, as are gems on the heads of snakes, so is mathematics at the top of all the branches of knowledge."

In fact all knowledge can be divided into two main streams : (1) the science af letters and (ii) the science of numbers. In the former are included subjects like Grammar, Literature, Logic etc., while in the latter are included Ganita, Astronomy, Science, Economics, Commerce etc. The great Jaina mathematician, Mahaviracarya (850 A.D,) has said that Ganita is used in almost all the branches of knowledge for their perfect and mature study. The Jaina literature has been divided into four main classes : (i) Prathamanuyoga, which includes purana, stories, descriptive books, biographies etc., (ii) Karananuyoga, which includes literature on astronomy, mathematics etc. (iii) Carananuyoga, which includes the rules, and sub rules to be followed by saints, sages, Sravakas etc. and (iv) Dravyanuyoga, which includes the exposition of Dravya like Jiva, Pudgla etc. This classification brings out the importance of mathematics in Jaina literature.

Our knowledge of the history of Indian mathematics prior to Aryabhata (498 A.D.) is very imperfect ; whatever is available is through Jaina mathematics contained in the religious texts of the Jainas. But our knowledge of even these is at present very limited and it is felt that as more and more of Jaina works and other ancient Hindu and Buddhist writings are discovered, more and more of knowledge on the contributions of ancient India to mathematics, as in other fields of knowledge, would be obtained. Even the Bhakhsali manuscript found in Bakhsali village near Peshawar in 1881 and containing the description of a number of arithmetical and algebraic operations is said to belong to 12th century A.D., though according to some scholars, it may belong to 3rd or 4th century A.D. Further the work

'Aryastasta (Arya-Bhatiya) contains only one independent chapter consisting of 33 verses on mathematics. Similarly the other great mathematician Brahmagupta (628 A.D.) has added only one chapter on mathematics in his book 'Brahmasphuta Siddhanta'. It appears that the text, Ganitasara Smagraha by the Jaina scholar Mahaviracarya(850 A.D) is perhaps the first book wholly dealing with mathematics. However, long before Mahaviracarya, the Indian mathematicians including the Jainas had developed mathematical sciences, which in turn helped in the development of many other subjects of Science, Arts, Humanities and Social Sciences–a fact which Mahaviracarya has himself acknowledged in the following words; 'With the help of the holy accomplished sages who are worthy to be worshipped by the lords of the world and of their disciples and disciples' disciples who constitute the well known jointed series of preceptors, I glean from the great ocean of the knowledge of numbers, a little of its essence, in the manner in which gems are picked up from the sea, gold from the strong rock and the pearl from the oyster shell and give out according to the power of intelligence, the Sara-samgraha, a small work on arithmetic which is, however, not small in value." He further remarks, 'In all transactions which relate to worldly, Vedic or other similar religious affairs or in the science of love, in the science of economics, in music or in drama, in the art of cooking, in medicine, in architecture, in prosody, in poetry, in logic and grammar and in many other things, the science of calculation i.e. mathematics is held in high esteem. Not only this, but in relation to the movement of the sun, the moon and other heavenly bodies,in all astronomical phenomena and summarily, in all the spheres of life which the man can think of, ganita is used. In other words, whatever there is in all the three worlds, cannot exist apart from ganita' Such was the importance of ganita recognised by Mahaviracarya even during those old days. During the modern times also, looking to the importance of mathematics and its applications to all other abstract sciences, the great social philosopher Comte has placed mathmemates as first in the heirarchy while considering certain subjects like mathematics, physics chemistry, biology, sociology etc.

As in some other parts of the world, so in India also the stream of spiritual thinking has been going on for the last so many centuries. Through this spiritual thinking only, man has achieved his spiritual progress. Many preceptors have worked in this field and guided men. All have worked in their own manner for the welfare of mankind. The efforts made by Lord Mahavira and his followers for achieving love and affection towards all, unity in diversity through the great principles of Ahimsa and Syadvada are worth mentioning. As a matter of fact, in India the aims of most of the philosophies specially of the Jaina Philosophy, have been mainly : Atma-trpti, Ananta-Trpti, and Svarupa-Prapti. And for all these it is necessary that one should be able to concentrate on one's Atma. One of the aims of mathematical teaching is to develop the concentration of mind.

Thus the possibility of having a close relationship between a sound philosophy and mathematics is natural and self-evident. Now for the study of cosmos

and the self, two worlds, one the macro-world and the other, micro-world are to be manifested to the human intellect and with this object in view the Jaina scholars in ancient India have contributed a lot to astronomy, mathematics as well as to the doctrine of Karma Theory with mathematical approach. Some of the important works on basic mathematics now known include the Ganita Sara-Samgraha of Mahaviracarya (850 A.D.), while some other treatises relating to astronomical sciences are the Surya-Prajnapti and the Candra-Prajnapti of about 300 B.C.

The Jaina Agamas discuss, amongst other things, the Karma Theory in particular. In these Agamas lie the deep secrets of periodic event of nature, involving ten types of infinites. It is unfortunate that many of the Agamas in which mathematics has been developed either as post-universal(Alaukika)study of measures and counting or applied in the form of results through analysis and comparibility either have been lost or are not traceable at present. Some of the important available Agamas are the Kasaya-pahuda, the Satkhandagama, the Tiloypannatti, the Gommatasara, the Trilokasara etc. Some of these original works are more than 2000 years old, but many of these lay hidden and could be brought to light only recently. Rangacarya in 1912 found a copy of the Ganitasara-Samgraha of Mahaviracarya and produced an English translation of it. It is only after 1912 that active research work on Jaina School of mathematics started. Even within this short span of time there have been discovered certain mathematical results and principles which are not only highly interesting but are also considered very important and useful for the study and exposition of ancient Indian mathematics in general and the Jaina mathematics in particular. Dr. A.N. Singh has remarked that a study of the Jaina canonical works reveals that mathematics was held in high esteam by the Jainas and the knowledge of mathematics and astronomy was considered to be one of the principal accomplishments of the Jaina ascetics and scholars who have written, apart from those listed above, works like Sthananga-sutra, Tattavarthadhigama-sutra, Surya-Prajnapati (Ganitanuyoga), Anuyoga-dvara-sutra, Jambudvipa-Prajnapti, Lokavibhaga, Bhagavati-sutra, Kalpasutra, Candraprajnapti, Jyotisa-Karandaka etc. Though many of these works are non-mathematical in character yet the knowledge of Jaina mathematics can be gleaned very much from them. Most of these works belong to the period much before the 5th century A.D. Aryabhata First (498 A.D.), Brahmgupta (628 A.D.) Mahaviracarya (850 A.D.) and Bhaskaracarya (1150 A.D.) are the most eminent known mathematicians of ancient India, though a number of other persons also have worked on mathematics. One of the most important, fundamental contributions of ancient Indian mathematicians to the progress of civilisation is the invention of what is called the decimal system of Numeration including the invention of the number 'ZERO' and a symbol for it, and the principle of local value which had revolutionised the system of counting and measurement and these were given thousand of years ago by Indian mathematicians, their names still being unknown. The importance of the decimal system of numeration has been appreci-

ated by foreign mathematicians. Laplace (1742–1827), one of the greatest mathematicians of all times says,"The idea of expressing all quantities by nine digits and a symbol for zero, whereby imparting to them both an absolute value and a positional (local) value is so simple that this very simplicity is the reason for our not being sufficiently aware how much admiration it deserves." Prof. G.B. Halstead also remarks, "The giving to airy nothing not mearly a local inhabitation and a name, a picture, a symbol but also a helpful power is the characteristic of the Hindu race whence it sprang up. No single mathematical invention has been more potent". What a greater tribute can be paid to the genius of the Indian mathematics ? Prof. Halstead has also proved that the 'zero' existed in India at leastat the time of Pingala's work Chanda Sutra–a work on prosody before 200 B.C.

It is said that the concept of infinity in mathematics was eonceived for the first time by the Indian mathematician Brahmaguta (628 A.D.) while in the western countries, this credit goes to Bernhard Bolzano of the I9th century A.D. A study of infinity in mathematics as a mature concept was however taken up by Bhaskaracarya (1150 A.D.). He appears to be the first mathematician to have deduced the value of the quotient $\frac{a}{0}$ mathematically, where a is a finite quantity and termed it as Ananta. But the description of infinity as endless or countless can be traced in Rgveda and many other ancient works including those by Jaina and Buddhist scholars An elaborate classification and philosophical explanation of infinity (Ananta) is however found in the Jaina canonical texts as old as 300–400 B.C. where infinity of even ten types has been mentioned. In the Sthananga-Sutra and the Uttaradhyayana–Sutra, the idea of infinity has been combined with that of dimensions, e.g. infinity in one direction, infinity in area, infinity everywhere and infinity perpetual. While in the Dhavala and some other Jaina philosophicsl texts, ten types of infinity have been described e.g. nominal attributed, fluent, numerical, dimensionless, mono, bi, areal, spatial, phase and indestructible (everlasting),

In the Kalpa–Sutra and the Navatattva, infinity is described as a number as great as the number of sand grains on the brinks of all rivers on the earth or the drops of water in all the oceans. The Tilloypannantti, another important Jaina text, deals with infinity under mathematical discipline. The Jaina concept of infinity in mathematics can be explained in modern technology as, 'If the law of variation of a magnitude x is such that it becomes and remains greater than any preassigned magnitude, however large, then x is said to become infinite and this concept is denoted by ∞ .

The Jaina works on mathematics also deal with the rules of operations with numbers, permutations and combinations, solutions of simultaneous equations, indeterminate equations of the first degree, laws of indices, arithmetical and geometrical progressions, the rules for operations with infinity, mensuration formulae for different surfaces and solid bodies and any other topics.

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Contribution of Jainism to Indian Culture in Ethical and Social Spheres

Dr. K. C. Jain

According to tradition preserved in the scriptures, Jaina religion is eternal, and that before Mahavira c. 600 B. C , there appeared twenty three Tirthankaras at certain intervals of time to propagate true religion for the salvation of humanity. The first Tirthankara, Rishabhadeva is known to be the founder of Jainism. The twenty second Tirthankara Arishtanemi or Neminatha is said to be the contemporary of Shrikrishna. Parsvanatha, the immediate predecessor of Mahavira, who is said to have flourished some 250 years before him, has been proved to be a historical figure on the authority of both the Jaina and the Buddhist records.

Jaina religion seems to have remained a moral code for the uplift of the masses, because Jaina teachers preached ethics but not the religious dogmas. Parsva preached the four vows; Non-violence (Ahimsa), Truthfulness (Satya), avoidance of theft (Asteya), and Non-possession (Aparigraha). To these four vows, Mahavira added the vow of celibacy (Brahmacharya). After Mahavira, the subsequent Jaina teachers such as Kundakunda, Samantabhadra, Haribhadra, Jinesvarasuri, Hemachandra and Hiravijayasuri propagated only these ethical principles among the people irrespective of caste and creed. Their objective was not to convert these people to Jainism, but to bring about moral uplift in the society. Jainism made contributions to Indian culture in different spheres, but in the ethical and social spheres, they are very significant.

The most important contribution of Jainism is the principle and philosophy of AHIMSA or non-violence. Though this doctrine has been accepted in most of the Indian religions from time to time in different degrees, it was preached by Jainism in minute form. This principle of non-violence was responsible for reducing the element of violence in Vedic sacrifices and rituals. It is due to the influence of Ahimsa that most of the people in India gradually became vegetarian. Some ruling chiefs of India ordered strict observance of non-violence on certain days in their kingdom. Even the great Mugal emperor Akbar forbade the slaughter of animals at the persuasion of the saint, Hiravijayasuri. Ahimsa does not mean that Jainism does not sanction fighting on the battle-field for the right cause. In the history of

India, there are instances where numerous Jaina warriors did not lag behind the followers of other faiths in battle fields for the cause of mother-land, self respect and family honour. This does not constitute violation of Ahimsa prescribed in Jainism. It prohibited wars and battles only for the wrongful cause.

Another great contribution of Jainism to Indian culture is the doctrine of Aparigraha or non-possession Jaina teachers owned nothing and wanted nothing. They were free from fear and want. It was natural that those who came into contact with them were influenced by their example of renunciation. As a result, several kings, ministers and wealthy merchants led simple lives thinking wealth and power to be used for the welfare of all living beings. They spent it for themselves only to the extent of their minimum needs, and the surplus was spent on the gifts of learning, food, medicine and shelter. They patronized art and literature.

Jainism considers the vow of celibacy (Brahmacharya) to be the highest austerity, and Jaina teachers in all ages propagated it among the masses.As a result, Jainas, in spite of being rich merchants and occupying high official posts, did not indulge generally in polygamy. Not only Jainas, but others also like kings, ministers, and ordinary men observed the vow of celibacy in one form or other. The observance of this doctrine by the people in some form protected them from committing many crimes and evils. It created healthy atmosphere in the society, and made the people virtuous.

The theory of Karma is also a notable contribution of Jainism. This is known as the notion of the freedom of will. According to it, pleasure and pain, happiness and misery of the individual depend upon his free will. Karma is the deed of the soul. Eternal peace and infinite bliss are to be attained through annihilating the old Karmas by the practice of austerities, and by stopping the influx of new Karmas by the practice of self-restraint. Right faith, Right knowledge and Right conduct are three essential points which lead to perfection by the destruction of Karma. This theory does not believe in God or creator, but emphasizes that man is the architect of his own destiny. By propagating such ideas of the theory of Karma, Jaina monks made the people rational. They did not believe in superstitious beliefs and useless rituals performed by the priests to please God.

The doctrine of *Naya* resulting from Anekantavada is an outstanding and important contribution of the Jainas. *Navas* are actually the ways of expressing the nature of things from different points of view. It does not mean compromise or doubt or uncertainty, but it means that Truth is manysided, and one must be tolerent enough to understand the view point of others. This doctrine produced an atmosphere of mutal harmony and made the Jainas broad-minded. Throughout the history whenever the Jaina rulers were in power, there is not a single instance of tyranny on the followers of other religions. Because of the broad-mindedness of Jainas, there are several instances when rulers became patrons of Jainism by giving liberal grants to them even though they did not adopt it.

The great contribution of Jainism in social sphere is that it observed no distinction of caste and creed. According to it, religious salvation is the birthright of every one, and it is assured if one follows the prescribed rules of conduct. According to it, birth is nothing, caste is nothing but action is everything. The doctrine of Karma (action) made the individual conscious of his responsibility for all actions. One becomes a Brahmana or a Kshatriya or a Vaisya or a Sudra by one's actions. Even at the time of Mahavira, Jainism was accepted by a large number of men and women belonging to different castes and classes. Several contemporary kings, queens, princes and ministers became his followers. His chief eleven disciples known as Ganadharas were also Brahmanas who helped the master in spreading his faith. Besides, he attracted a large number of rich bankers and merchants. He also tried his best for improving the lot of the oppressed people of Vajrabhumi and Svabhrabhumi by his teachings. Even after Mahavira, Jainism observed no distinction of caste and creed based on birth. The Nanda ruler and Chandragupta Maurya, who are said to be the Jainas, were of humble caste. The early medieval period was the most flourishing time for Jainism in India. Most of the ruling dynasties in one way or other came under the influence of Jainism. A.S. ALTEKAR holds the view that probably one-third of the Deccan was the follower of Jainism. Even in Northern India, a large number of people accepted Jainism and formed the castes of Osavala, Khandelawala, Porawala, Agrawala, etc.

Another notable contribution of Jainism in social sphere is that it made no distinction of sex by admitting women into the Jaina Sangha. They used to lead a life of celibacy with the aim of understanding and following the eternal truths of religion and philosophy. Ajita, Chandana and Jayanti were the famous nun-disciples of Mahavira. These nuns were permitted to study Jaina scriptures. Some of them were learned scholars. Haribhadrasuri, a notable scholar of Jainism of the eighth century A. D., was deeply inspired by a Jaina nun. By wandering from place to place, even now nuns by their noble conduct and teachings inspire the masses.

One noteworthy feature of Jainism is that it made laity as also monks participants in the Jaina Sangha by imposing certain strict rules of conduct. As a consequence, laymen of Jainism became greatly conscious, disciplined and enlightened. They kept a watchful eye on the monks. This type of organization gave the Jaina a deep root in India, and that root firmly planted amongst the laity enabled Jainism to withstand the storm that drove Buddhism out of India. Besides, by occupying the influential posts of administration and by becoming leaders of society, these laymen gave proper guidance to the society from time to time.

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Jaina Contribution To Indian Culture

Dr. Vilas A. Sangave

Jainism is an ancient religion of India and right from hoary antiquity to the present day it has continued to flourish, along with other religions, in different parts of India. Jainas, the followers of Jainism, are, therefore, found all over India from ancient times. The Jainas are known everywhere for the strict observance of their religious practices in their daily lives. That is why, Jainism could survive in India for the last so many centuries. The Jainas, in this way, succeeded in continuing to exist as devout followers of a distinct religion in India. But this is not the only distinguishing feature of Jainas in India. In fact the most outstanding characteristic of Jainas in India is their impressive record of contributions to Indian culture. In comparison with the limited and small population of Jainas, the achievements of Jainas in enriching the aspects of Indian culture are really great

Literature :

Perhaps the most creditable achievement of Jainas is in the field of literature. It is evident that right from the Vedic period two different currents of thought and ways of life known as Brahmana culture and Shramana culture are prevalent in India. The Shramana culture is mainly represented by Jainas and the Buddhists and of them the Jainas were the first to propagate that culture. That is why from ancient times we have the Shramana literature besides the Brahmanic literature. The authors of this Shramana literature have contributed their full share to religious, ethical, poetical and scientific literature of ancient India. A close examination of the vast religious literature of the Jainas has been made by the great oriental scholar M. Winternitz in his "A History of Indian Literature." The Jainas were foremost in composing various kinds of narrative literature like Puranas, Charitras, Kathas, Prabandhas, etc. Besides a very extensive body of poetical and narrative literature the noncanonical literature of the Jainas consists partly of independent works on dogma, ethics and monastic discipline. They also compiled legends of saints and composed works on ecclesiastical history. Always fond of story-telling, the Jaina writers were good story-tellers themselves, and have

preserved to us numerous Indian tales that otherwise would have been lost. Kavyas and Mahakavyas, too, of renowned merit have been composed by Jaina poets. Lyrical and didactic poetry also are well represented in all literature of the Jainas. Apart from these, most valuable contributions have been made by the Jainas to the Indian scientific and technical literature on various subjects like Logic, Philosophy, Poetics, Grammar, Lexicography, Astronomy, Astrology, Geography, Mathematics and Medicine. The Jaina authors have paid special attention to the Arthashastra (or Politics) which is considered to be worldly science par excellence. Thus there is hardly any branch of science that has not been ably treated by Jaina writers.

The literature of the Jainas is also very important from the point of view of the history of Indian languages; for the Jaina authors always took care that their writings were accessible to considerable masses of people. Hence the canonical writings and the earliest commentaries are written in Prakrita dialects and at a later period Sanskrita and various modern Indian languages were used by the Jaina authors. It is not an exaggeration when Wilson says that "Every province of Hindustan can produce Jaina composition, either in Sanskrit or its vernacular medium." It is quite evident that the Jainas have enriched various regional languages and especially Hindi, Gujarati, Kannada, Tamila, and Telugu. Regarding the Jaina contribution to Kannada literature, the great Kannada scholar R. Narasinhacharya has remarked as follows : "The earliest cultivators of the language were Jainas. The oldest works of any extent and value that have come down to us are all from the pen of the Jainas. The period of Jaina predominance in the literary field may justly be called the Augustan Age of Kannada literature." As the Jainas have produced their vast literature in these languages from very ancient times, the Jainas have certainly played a very important part in the development of the different languages of India. The medium of sacred writings and preachings of the Brahmins has all along been Sanskrita and of the Bauddhas' Pali. But the Jainas alone utilized the prevailing languages of the different places, besides Sanskrita, Prakrita and Apabhransha, for their religious propaganda as well as for the preservation of knowledge. The Jainas thus occupy an important position in the history of the literature and civilization of India.

Arts and Architecture :

Along with literature the Jainas have always taken their due share in the development of the arts in the country. The Jainas have contributed their mite to enhance the glory of India in several branches of art and architecture. Compared with their number, their contribution appears to be imposing. It must be remembered that Jainism did not create a special architecture of its own, for wherever the Jainas went they adopted the local building tradition. While in Northern India they followed the Vaishnava cult in building, in Southern India they adhered to the Dravidian type. Even though the Jainas have not evolved

a distinct Jaina style of architecture, yet it must be said to their credit that they have produced numerous and finest specimens of architecture in different parts of the country. More than any other sect in India the Jainas have displayed theit intense love of the picturesque, while selecting the sites for the construction of their sacred buildings like temple-cities, cave temples, Stupas, pillars and towers. The Jainas have erected their temples either on lovely hill tops or in deep and secluded valleys. As the Jaina religion considers construction of temples as a meritorious act, the Jainas have constructed an unusually large number of temples throughout India. Nearly 90 percent of Jaina temples are the gifts of single wealthy individuals and as such the Jaina temples are distinguished for elaborate detail and exquisite finish. Further, the grouping together of their temples into what may be called" Cities of Temples" is a peculiarity which the Jainas have practised to a greater extent than the followers of any other religion in India. Such notable temple-cities are found, among other places, at Shatrunjaya or Palitana and Girnara in Gujarata, at Sammeda Shikhar in Bihara, at Sonagiri in Madhya Pradesha. at Muktagiri in Maharashtra, and at Shravanabelgola and Mudabidri in Karnataka.

Philosophy :

As the Jainism is an original system, quite distinct and independent from all others, the Jainas have developed a separate philosophy which is regarded as a valuable contribution to the Indian Philosophy. In philosophy the Jainas occupy a distinct position between the Brahmanic and Buddhist philosophical systems. This has been shown very clearly by H. Jacobi in his paper on "The Metaphysics and Ethics of the JAINAS " The Jainas call their theory the theory of multiple view-points (Anekantavada), in contradistinction to the theory of permanency (Nityavada) of the Vedanti, and to the theory of transitoriness (Vinashavada) of the Buddhists.

Ethical Code :

As the Jainas have evolved a philosophy of their own, they follow a distinct ethical code based on their philosophy. The Jaina ethics stands as a class by itself in the sense that it is the only system which is founded on the main principle of Ahimsa. It is quite clear that the principle of Ahimsa forms the basis of various rules of conduct prescribed for both the Jaina laymen and ascetics. Thus one of the significant contributions of the Jainas is the Ahimsa culture. If the Jainas are known for anything, it is for the evolution of Ahimsa culture. and it must be said to the credit of the Jainas that they practised and propagated that culture from ancient times. The antiquity of Ahimsa culture is mainly due to the incessant efforts of the Jaina Acharyas. Naturally wherever the Jainas were in great numbers and wielded some influence, they tried to spread Ahimsa culture among the masses. That is why we find that the areas of Karnataka and Gujarata, which are the

strongholds of Jainas from the beginning, are mainly vegetarian. In fact, it is admitted that as a result of the activities of the Jainas for the last so many centuries Ahimsa still forms the substratum of Indian character as a whole.

Political Life :

The Jainas also distinguished themselves in giving their unstinted reports for the improvement of political and economic life in the country. The Jainas, especially in Southern and Western India, produced a large number of eminent and efficient monarchs, ministers, and generals and thereby contributed to maintain and improve the political conditions of the people. Not only the ordinary Jainas but their saints or Acharyas also aided materially to create the proper political environment necessary for the resuscitation of life in the country. It is considered that due to the keen interest taken by the Jaina saints in political affairs of country, Jainism occupies an important place in the history of India. The Jaina saints were never indifferent towards the secular affairs in general. So far as Karnataka was concerned, Jainism, through its course of one thousand years, was an example of religion which showed that religious tenets were practised without sacrificing the political exigencies when the question of rejuvenating life in the country was at stake. That is why in Karnataka we find that the Jaina Acharyas ceased to be merely exponents of dogmas, but they turned themselves also into the creators of Kingdoms. It is well known that the Jaina Acharyas were virtually responsible for the founding of the Ganga Kingdom in the 2nd century A. D. and of the Hoysala Kingdom in the 11th century A.D.

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The men of noblest mood pass their time in learning. The middle sort pass their time in the enjoyment of good things. The last and lowest cry : 'Our food is not sweet.'

'We've not got our fill,' and in angry mood lie sleepless.

Nadaliyar, 366.

Glimpse of Jaina Cultural Heritage

Dr. Jyoti Prasad Jain

Jainism represents one of the oldest and very comprehensive religio-cultural systems, indigenous to India. It is also endowed with a rich and varied cultural heritage and a distinctly ennobling way of life. In order to convey all this, I shall quote a few eminent authorities.

"It goes back to a very early period, and to primitive currents of religious and metaphysical speculation, which gave rise to the oldest Indian philosophies The Jainas seem to have worked out their system from the most premitive notions about matter." (Hermann Jacobi)

"Only in Jainism, of all the living religions, do we see a fusion of the primitive with the profound. It has preserved elements from that first stage of man's religious awareness, animism, It affirms the separateness of spirit from matter, even though our modern philosophers and religionists regard any form of dualism as untenable. Despite the opinion of these men, Jainism is fundamentally scientific. And, it may very well be, contrary to the opinions of many anthropologists and students of comparative religion, the oldest living faith." (Noel Retting)

"There is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of pre-Aryan, so-called Dravidian period, and that Jainism is the oldest of all Dravidian-born philosophies and religions . . . (even) Jaina Yoga originated in pre-Aryan India, and has nothing to do with orthodox Brahmanism which simply appropriated it in later centuries" (Heinrich Zimmer)

"He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jain ideas. Hand in hand with the refined cosmo-graphical ideas goes a high standard of astronomy and mathematics." (Walthur Schubring)

And, Professor L.P. Tessitori observes, 'Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances, the more the Jaina teachings will be proved."

The so called ahimistic belief of the Jainas, that not only human beings, beasts and birds, but also all insects, vegetation, even earth, water, air and fire, are all endowed with their respective souls, and thus represent embodied life in various forms, is the chief source of their respect for life i.e., for all the forms of living beings. Consequently, Ahimsa, or non-injury to life in any form, along with kindness, compassion and love for all living beings has come to be the very keynote of practical Jainism, Dr Rajendra Prasad remarked, "Jainism has contributed to the world the sublime doctrine of Ahimsa No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done." Another orientalist says, "Of all religious groups of India, Jainism has always been the most fervent supporter of non-violence, and undoubtedly the influence of Jainism in the spead of that doctrine throughout India has been considerable." (A L. Basham) Yet another avers, "The Jaina philosophy is an almost perfect one. It is a live philosophy, ennobling and reassuring It puts a supreme and beautiful value on life . . . . and gives a sanctity to life and its preservation. This sanctity of life, it insists, is the highest religion, the only evolution. This philosophy is optimistic, for it believes, too, that in the end, spirit must triumph over matter; for once consciousness is restored to life in the form of Right knowledge, matter has no longer any power over the soul" (Elizabeth Sharpe)

And, herein lies the secret of the success which Jainism has achieved in moulding the lives of countless people to a higher plane of mental discipline, morality and of spiritual evolution. It is a way of life which is fully capable of raising an ordinary individual to the acme of spiritual realisation.

To a student of philosophy, Jainism constitutes a vast subject and a complete system of thought, so much so that "About each of the various problems of Indian philosophy, nay, about some of those of the present day speculative systems, Jainism has a definite theory of its own." (H. Bhattacharya)

In the Jaina path of religion, built as it is on the bedrock of self-realisation, the entire conduct of the aspirant is imbued with the spirit of Ahimsa, sanctity of life, equity and equanimity, and his thinking processes are dominated by Anekantist Syadvada manifesting itself in sympathetic understanding of other peoples' viewpoint. Jainism has always been opposed to all forms of fanaticism, whether of race, religion or anything else, has ever opposed slavery of all kinds, and has been the exponent of compassion, pity and love, which transcend the human barrier and embrace all living creatures. Materialism and superstition are both equally inimical to its spirit. It is not a no-question religion, and being primarily a cultural system, Jainism took its firm roots in a peaceful civilization, not in a power-civilization; hence it provided maximum liberty to its adherents. As a matter of fact, as Vincent Smith says, "Jain ethics are meant for men of all positions; for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. Do your duty, and do it as humanely as you can. This in brief

is the primary principle of Jainism." It is a practical path, simple, easy, dynamic and straight. Every step forward makes the next more pleasant and joyful. The aim of this system is the good and happiness of all, without any distinction.

It is, moreover, the possessor of a very rich cultural heritage; vast and varied literature, both religious and secular, written in different languages, viz., Prakrta, Sanskrta, Apabhramasha, Kannada, Tamila, Hindi, Gujarati, Marathi, etc., numerous monuments, antiquarian remains and artistic relics including sculptures, mural and miniature paintings, beautiful and splendid temples, peaceful and picturesque places of pilgrimage, big manuscript libraries, a large number of humanitarian establishments, educational and social welfare institutions, inspiring ideals like humanitarianism, Ahimsa and vegetarianism, make up this remarkable heritage. Hence, the account of historical development of almost every branch of Indian learning along with the social, economic and political institutions would be incomplete without incorporating the corresponding contributions made by Jainism

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Charbagh
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Though you wash it with milk for many days and dry it, charcoal on no hypothesis becomes white. So into the undisciplined body wisdom enters not, though you teach it, driving it in with a stick.

Naladiyar, 258.

Men void of understanding, though they learn, learn not. Men of understanding, though unlearned are as men learned. They are rich, though utter paupers, who never beg; the rich are paupers if they bestow nothing

Naladiyar, 270.

Outstanding Contribution of Jainism To Karnataka Culture

Dr. B.K. Khadabadi

Jainism is an ancient religion. It is rightly called Ethical Realism. Deeply moved by the chaotic nnd miserable political, social and economic conditions prevailing in the north-eastern region of India in 600 B.C., Lord Mahavira rightly preached this ethical code with its five-fold great vows as an effective antidote to those aweful conditions and also for the common good of all the mankind. It was received very well round about the area. Soon Lord Mahavira had a unique band of close disciples and well organised four-fold sangha. Later on his disciples and, then, the pontiffs and numerous other teachers carried on the torch of his valuable preachings and teachings, which can be said to have culminated into Ahimsa, Anekantavada and Kriyavada, to the various parts of the country

Events of history no doubt indicate us that the first team of Jaina teachers may have entered South India, viz., the Telugu country first, through Kalinga as early as 600 B.C. and, thus, they were pioneers in bringing the teachings of Lord Mahavira to the South. But it is the second team certainly a larger one, headed by Bhadrabahu I and accompanied by his royal disciple Candragupta, that entered Karnataka region in 300 B.C. It firmly established its first colony at Kalbappu, the modern Sravanabelagola, and, then, conveyd and radiated therefrom those teachings more effectively and extensively to the nearby and deeper southern regions. Thus Karnataka can be said to have been rather the Southern Headquarters of this great faith in the early days. Then assuming further strength, later in the medieval period, it became the very "home of Jaina-dharma" as history would announce through the well-known Kuppatura Stone Inscription dated A.D. 1408 (Epigraphia Carnatica, Vol. VIII, Sh. 261). Perhaps taking all this in view, Dr. Saletore seems to have observed in his Medieaval Jainism: "The history of Jainism in South India is primarily the history of that religion in Karnataka."

Hence it is but natural that the contribution of Jainism to the culture of Karnataka, indeed as a constituent part of its contribution to Indian culture in general, could be not only manifold but also of abiding value. Even the outstand-

ing glimpses of such contribution would thrill every one of us with joy as well as pride.

It was a sublime virtue and practical attitude of the Jaina teachers that wherever they moved and settled down, they adopted the language of the soil, cultivated it and used it for preaching and propagating their religious and spiritual tenets among the people of the region This has been exactly true also of the Jaina teachers, settling at the Sravanabelagola colony, in respect of the Kannada language. They, with Prakrita as their own language, within years must have learnt the Kannada language, and gradually cultivated and improved it so as to suit for their preaching, teaching and later on, for composing literary works in it. Most of the so-called Tadbhava words in the Kannada language are none else but Prakrita words and words derived from Prakrita. Some of the early Kannada inspcriptions, literary works and after all the Apabhramsa chapter in the Sabdamanidarpana (the most authoritative Kannada grammatical work), hold evidence to this fact.

The earliest cultivators of the Kannada language or preaching, teaching and propagating the Jaina religio-spiritual principles, further, also laid the foundation of the literary Kannada and gradually raised on it a magnificent structure. The first phase of Jaina literature in Kannada (c.600 to 700 A.D.) happens to be in the form of commentaries on the canonical works like the Satkhandagama, the Mularadhana, the Tattvartha Sutra etc., which are known by references only. Moreover, some works of scholars like Vimala, Udaya, Nagarjuna (c 700 to 800 A.D.), referred to by Nrpatunga, are not at all traceable. However the period between 900 and 1200 A.D is specifically known as Jaina period in Kannada literature (though Jaina authors were active still later until 18th century A.D.), which also happens to be the Augustan Age of Kannada literature with numerous valuable works of varied interests. It is interesting to note that the first available Kannada work on poetics, the first one on prosody, the first one on grammar, the first classic in prose and similarly the first one in poetry are all by Jaina scholars. Moreover the volume and value of the Jaina epigraphic wealth in Kannda has its own multi-sided importance. On the whole it can be said that both in extent and range, Jaina literature in Kannada stands supreme in South India.

It is well-known that the most outstanding contribution of Jainism to art in India is in the field of iconography. And Karnataka has its own treasure of beautiful images of the Tirthankaras and the presiding deities carved on stone and metal and preserved in the Jaina temples and also in private collection. Some of the folios of palm-leaf and paper manuscripts, preserved in such collections depict excellent artistic expressions of the Jaina religious ethos.

Jaina architecture in Karnataka has its distinct specimens. The cave temples at Badami, Aihole and Candragiri are notable for their seclusion, serenity and sanctity. Then some of the Jaina temples (Basadis) at Sravanabelagola, Karkala, Mudabidire and Helebidu are known for their excellence of structural architecture.

Who can forget the free-standing pillars (Manastambhas) standing in front of almost every Jaina temples (Basadi) in Karnataka, particularly the one at Mudabidire with its unique elegence? Moreover, this region is also known for its having about seven monolithic Bahubali statues set at various centres of Jaina culture in different periods of its history The one, the colossus, at Sravanabelgola, set by great Camundaraya in 981 A.D., being world-famous, has brought a distinctive cultural status to Karnataka.

It would rather sound like a paradox, at the outset, when we say that Jainism has its own contribution to Karnataka in the domain of politics as well. But it is a historical fact that, maintaining intact its religio-spiritual tenets and metaphysical beliefs, Jainism kept on accommodating itself to the age and environment, and gradually became the dominant religion of the land for nearly twelve centuries (200 A.D. to 1300 A.D.) and guided the fortunes of some of the most powerful royal families ruling over it, besides being a creator of two kingdoms—the Ganga and the Hoysala. During this whole course of history the role of the Jaina teachers was of all benevolence both to the rulers as well as the ruled. It is enough, at this context, if we bring back to our memory the words of advice extended by Acarya Simhanandi to the Ganga kings, Dadiga and Madhava : "That if they failed in what they promised, if they did not approve of the Jainasasana, if they seized the wives of others, if they ate honey or flesh, if they formed relationship with the low, if they gave not of their wealth to the needy and if they fled from the battle field, then, their race would go to ruin" (Kallurgudda Stone Inscription, dated 1122 A.D.)

Helping towards stability and success of many kingdoms in Karnataka for several centuries, the Jaina wisdom also endeavoured, all along,for the social uplift and welfare of the land. Cultivating the Kannada vernacular, the Jaina teachers composed numerous works of varied interests and utility. Carefully preserving such and other works in the Jnana-bhandaras, the Jaina monasteries also acted as veritable centres of learning. The social organisatioa of Jainism, particularly with its four-fold gift (Caturvidha-dana), fulfilled manifold needs of the society-intellectual, philanthrophic, humanitarian, moral etc. Moreover, the Jaina teachers, ever moving from place to place, carried on a kind of mass-education through their regular sermons with interesting moralising tales and illustrations. Inscriptional and literary references are eloquent about the fact that, these teachers, some of which are noted as Moving Tirtha (Jangama-tirtha) incessantly worked to eradicate the seven vices (Sapta-vyasana) and other bad elements from the masses and to cultivate among them social virtues like compassion, honesty, charity etc. The percolative process and cumulative effect of all such efforts and endeavours through centuries, it may be observed, have made the people of Karnataka to be (comparatively more) tolerant, accommodative and vegetarian even to this day.

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Namokara Maha Mantra

Pravinchandra J. Shah

The ancient Namokara Maha Mantra is recited by the Jains in its original form since time immemorial. This Mantra has remained as a cornerstone of the Jain endeavour to achieve the ultimate goal of salvation from the cycles of birth and death (NIRVANA). It has provided (to the seeker of the ultimate salvation) the statement and continual reminder of such goal and at the same time the steps necessary to achieve this goal. The Namokara Maha Mantra is considered the mother of all Jain Mantras and is composed with such precision as to include all the letters and groups of vowels, semi-vowels and consonants of classical Sanskrit and to invoke associated colours, planets, numbers, elements and deities. If recited with proper knowledge of such composition, the real purpose and meaning, this powerful Mantra would bring substantial benefits and lead the seeker on to the Right Path and to his/her ultimate goal.

The Mantra crystallises the essence of human spirit devoid of any reference to gender, race, nationality, class and creed. Further it leads by beaconing the human soul step by step to free itself of KARMA including activities such as passion, possessiveness, greed, jealousy and violent attitude. The seeker is led to become non-attached with the happenings around and within the human mind. Further, the seeker is also imbibed with compassion towards all living beings.

The ancient Mantra is composed from the Prakrit-based language. This language is not used extensively at present times and thus many Jains, the world over, do not have the grasp of the true purpose and meaning of this Mantra. New generations of the Jains are left with the simplest meaning of each stanza in the Mantra., mainly by the most direct translation process in other languages. The translated meaning, invariably, comes out like a prayer offered by a worshipper to the JINA. The Namokara Maha Mantra is a Mantra and not a prayer. In the Jain religion, prayers have really no place as this religion does not believe in an all-powerful Creator who will come down to help a worshipper in mundane things. Jainism, as I understand it,believes in the intrinsic ability of all living creatures and especially of human beings to rise by his/her own efforts to the purest state and achieve salvation.

The Namokara Mantra is the Mantra of self-awakening. The first five stanzas of the Mantra represent the five steps of development of the Self and five states of consciousness leading to ultimate salvation.

The first step is to renounce the worldly attachment and become a SADHU. This step is the most difficult one as it requires relinquishing the real worldly goods, the loved ones and comforts. The SADHU undertakes to observe the five vows of the Jain religion. The SADHU is striving for self-mastery, The colour associated with this state is black. Black is the absence of colour. It is receptive and thus helps to remove negativities and enable the SADHU to begin his inner journey.

Next, after self-mastery, the SADHU becomes the UPADHYAYA. The UPADHYAYA has attained divine knowledge through direct experience and also have mastered the right scriptures and understood the spiritual teachings of the TIRTHANKARAS. Two colours, green and blue, are associated with this state of consciousness. Green is the colour of harmony and balanced strength. Blue is the colour of truth, religious aspiration and devotion. It also represents calm and peace to mind.

The next step is to attain the state of ACHARYA. The ACHARYA represents perfect control, self-discipline and guidance in self-discipline for others. The ACHARYA also represents organisational powers and is a head of congregation. Two colours, yellow and orange, are associated with this state of consciousness. Yellow signifies wisdom and power to choose the goal in life. Orange shows developed power of the soul and strong will-power.

The next step is to attain the state of ARIHANTA which is the state of complete perfection, a human being can attain. This is the highest result of Right Conduct and Right Knowledge. The colour associated with this state is white. The white colour is the mother of all colours and represents pure knowledge. White signifies purity, selflessness and cosmic consciousness.

Finally, the ARIHANTA achieves the ultimate salvation and omniscience and becomes SIDDHA, a perfected bodiless soul. The soul is now liberated from the cycle of life and death. It no longer has to take worldly life-form with attendent attachment to KARMIC materials. The SIDDHA is a symbol of Right faith and perception. The colour associat with this state of consciousness is red. The red signifies ultimate control and is a great energizer and serves as a beacon.

The recitation of the MANTRA reminds the seeker of the depth of the above five states of consciousness and progressively helps him to

- receive messages of true self and awakened intuitive power.
- analyze and understand the Self.
- remove KARMIC attachments.
- reach the highest state of consciousness.

However, the recitation shall be done with proper knowledge of the real purpose and underlying meaning.

The following meaning in English is offered for each stanza of the MAHA MANTRA. This meaning conforms to the principles behind the composition of MAHA MANTRA and also to the Jain philsophy. If each Jain understands the real meaning of the MANTRA and recites the MANTRA accordingly, it will help in bringing the much sought after salvation sooner and will spread peace and bliss all around. H. H. Acharya Sushil Kumarji Maharaj has said "Whoever ponders the deepest meaning of the NAMOKARA MANTRA is on the road to self--realisation. The NAMOKARA MANTRA is an ocean of knowledge. Go deep and you will find hidden treasure." Let us now take the step to understand the meaning of this most ancient and powerful join MAHAMANTRA and join many enlightened souls in the journey of salvation

The meaning of MAHA MANTRA in the English Language

NAMO ARIHANTANAM

I offer with humility to all perfected human beings, the ARIHANTS (who have achieved perfect knowledge and absolute truth) my profound reverence for such achievement. My heart is full of joy and happiness at this offering I pray to muster such resolve and self-discipline to take necessary steps to realise such knowledge and to establish compassionate non-attached bearing towards all

NAMO SIDDHANAM

I offer with humility to all supreme beings the SIDDHAS (who have achieved complete enlightenment, freedom from KARMIC attachment and liberation from cycle of life and death) my profound reverence for such achievement My heart is full of joy and happiness at this offering. I pray to muster such resolve and self-discipline to take necessary steps to realise such freedom and liberation, I resolve to seek salvation by the removal of KARMIC matter by the Right Conduct.

NAMO AIRIYANAM

I offer with humility to all the sages who are ACHARYAS (who have mastered self-discipline and self control and who provide enlightened leadership, direction and preaching to others) my profound reverence and humble prayers for such direction for me to obtain scriptural and spiritual knowledge

NAMO UVAJJHAYANAM

I offer with humility to all the sages who are UPADHYAYAS (who have attained divine knowledge through direct experience) my profound reverenee. I humbly seek the teachings and direction for gaining such scriptural and spiritual knowledge.

NAMO LOE SAVVA SAHUNAM

I offer with humility to all the sages who are SADHUS (who have renounced the worldly attachment and are seekers of the Right Knowledge) my profound reverence. I offer my humble prayers for their success. I pray to muster such

resolve to be able to extricate myself from the worldly attachment and follow the path of the 'enlightened souls'.

ESO PANCA NAMOKARO

SAVVA PAVAPPNASNO
MANGALANAMCHA SAVVESIM

PADHAMAM HAVAI MANGALAM

- These five-fold offerings and reverence of the 'enlightened souls' at various stages of achievement and consciousness
- Result in my resolve to take the virtuous and right path. This then will result in the removal of my KARMIC attachment and will bring me close to self-realisation
- Recognition of such enlightened achievement and path to perfect knowledge fills my heart with uplifting joy and bliss
- So auspicious as to spread such profound joy and bliss all around.

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I bow to Anekanta, which is the root basis of the Highest Scriptures, which dispels the wrong notions about elephant, of persons born blind and which removes the contradictions amongst all those who entertain one-sided or limiied point of view.

(Purusharthasiddhyupaya, 2)

He who has firmly established himself in the knowledge of the self, such a one does not speak while speaking, does not move while moving and does not see while seeing.

(Istopadesa, 41)

Puja or Worship as practised among the South Indian Jainas

Dr. M. D. Vasantharaj

Man, with all his power and might, has not been able to ward off miseries that befall him and so also has not been able to get comforts of life fulfilled. Therefore he thinks that there is certain invisible power behind it. This invisible power, according to few religions is almighty God, by whose mercy alone man can make himself free from miseries and gain the bliss. Therefore it becomes necessary to win the favour of the God through some means and such means is puja or worship. There are also other religions, which though do not believe in the concept of God, look upon puja, offered to spiritually elevated souls, as one of the means for the attainment of spiritual elevation and finally the bliss, and Jaina religion is one such religion.

Jainism accepts the principle of Jiva or soul, which in its mundane existence, is bound by Karma. Under the force of this karma the soul migrates from one body to another resulting in the cycle of birth and death. Even under the bond of Karma the soul has an innate capacity to wake up at times and free itself from its fetters and attain its pure form or Siddhahood. For this it is required to follow the path shown by those pure souls - Jinas or Paramatmans,-who themselves, after treading the same path have attained their pure form. Passions such as anger, pride, conceit, and greed, are the main binding forces which keep the soul in bondage to the cycle of birth and death which in essence is misery. Once these passions are got rid of, the soul gains purity - Vitaraga state - resulting in the attainment of Siddhahood. This Vitaraga state connot be attained all at once. It needs constant practice with an unswerving faith (Samyagdarsana). For this, one will have to take as models those who have already attained purity or are on the path of purity. Thus it becomes necessary to cultivate devotedly the qualities or virtues of those pure souls in one's own self with triple instrumentality of mind, speech and body. In other words, one needs to take to the path of devotion or Bhakti expressed forms of which are the worship or puja and stotra or prayer. In this context a statement by Samantabhadra is noteworthy : 'Since you are devoid of all attachments, worship of you is of no significance to you, since you are devoid of anger, abuse of you

is of no significance to you either; even then, remembering of your virtues purifies our mind of all dross.

Stavana is one of the twenty eight Mulagunas ordained for a Nirgrantha-muni. Siddhabhatti, Yogibhatti, Titthayarabhatti and other few Bhattis in Prakrit are the Stavanas which, it can be said with certainty, have come down from very early times.

The Stavanas or Prayers of early times are generally free from such eulogies which speak of the power of either the Jinas or of Mantra itself to either ward off the miseries or award the desired objects to the worshipper, but simply give an expression to the merits or virtues of Jinas. However there arose gradually, one can observe, a tendency to attribute efficacy to the Jinas almost on similar lines with that of the religious systems which accept the principle of Almighty God. For instance Manatungacarya states : "Let alone be there your Stotra which is free from all blemishes, but even the utterances relating to you are capable of removing the miseries of the universe" Further again : "Those men who are broken by the terrible affliction of dropsy and have reached a sorrowful state, and have lost hopes to live further, will become as beautiful as Manmatha when they have their bodies smeared with the pollen dust of your lotus feet."

However, such statements should be taken only in their mataphorical sense : Thought concentration on virtues of the Jina keeps the mind free from wickedness culminating in Dharmadhyana which in turn results in the acquisition of merit or Punya and this again in turn results in happiness; and as such the Jina is considered to be the indirect cause or Nimitta karana in the realisation of happiness.

Devapuja or worship of Jinadeva finds first place among the six essential religious acts ordained for a Jaina house-holder or Sravaka. The procedure of puja may be divided into three parts: viz. , (1) Prastavika - preparatory. (2) Abhiseka-Anointing and (3) Archna—adoration. A Sravaka shall, taking to his right side, get up from his bed early in the morning, sit facing the east, ponder over the miserable state ot mundane existence and then recite the Suprabhata Stotra. After this he shall attend to the call of nature choosing a place where no injury is caused to living beings. Then he shall take bath and perform Sandhya vandana and thereafter proceed to Jinabasadi i. e., temple reciting caitya-laya stuti and observing Iryapatha - an act of taking care from causing injury to creatures on the path. Afterwards he shall, on reaching the temple, circumambulate it and then shall enter the temple and recite the Darasana stuti keeping his folded hands on his forehead. Next he shall do the samayika. Thereafter he shall recite Mangalastaka, and then take the Yajnadiksa or the vow worshipping the Jina. This shall be followed by Sakalikarana, an act of purifying one's own self and also of the materials of worship. Than the Nityamaha shall take place. To start with, demigods such as Ksetrapala, Vayukumara, Agnikumra and many others shall be invoked individually with a request lo render their service in the Abhiseka

or anointing ceremony of the Jina, and they shall be honoured with Arcana by offering Arghya, padya, etc. Next to this, the acts such as punyahavacana, kalasa-sthapana or consecration of pitcher, pitha-sthapana, Jina-pratima-sthapana, Avahana and Arcana of the image of Jina shall take place Thereafter the ten Dikpala Devas or guardian deities of ten quarters shall be invoked, honoured with Arcana and shall be requested to prevent any of the obstacles that may arise. This shall be followed by Prasasti Mantra Vacana which comprises praise of Jina and well-wishing for the Sanghas of Muni, Aryika, Sravaka and Sravika. After this the Abhiseka performance shall take place.

This Abhiseka usually shall be performed with five amrosia like materials and hence is known by the term 'Pancamrtabhiseka'. The Abhiseka performance shall commence with 1) 'Jalabhiseka' i.e., pouring on the Jina image the water that shall have been kept in a pitcher while kalasa-sthapana was being made earlier. This shall be followed by Abhiseka with (2) tender coconut water and also with juices of sugar-cane and of other different kinds of fruits, (3) Ghee, (4) milk and curds. Now the image shall be smeared with powders to remove oiliness and then it shall be given a bath with kasaya waters prepared out of pieces of barks of milky trees. Next shall follow (5) Gandhabhiseka, i. e., anointing with water mingled with sandle paste. These Abhisekas shall be made one after the other each one being intervened by an Arcana. Finally the Abhiseka performance shall be concluded with Santijalabhiseka. Through out the performance of the puja, Mantras, which constitute partly directions how a particular act should be performed and partly the praise of Jina or a deity shall be recited. Almost all of these Mantras, it should be noted, exhibit poetic skill and beauty.

After the Abhiseka performance, there shall take place the Astavidharcana or worshipping with eight kinds of materials namely : (1) water, (2) sandle paste, (3) unbroken rice, (4) flowers, (5) eatables, (6) light, (7) incense, (8) fruits and finally followed by an Arghya, (offering of all the eight materials together), Santidhara (pouring water in a continuous thin stream) and puspanjali (offering hand-ful of flowers). Usually there shall be a series of Astavidharcanas, the first one normally being that offered to Navadevatas constituted of (1) Arahanta, (2) Siddha, (3) Acarya, (4) Upadhyaya, (5) Sarvasadhu, (6) Jinadharma, (7) Jinagama, (8) Jinacaitya, and (9) Jinacaityalaya. This shall be followed by Astavidharcana offered to Caturvimsati (twenty four) Tirthankaras unitedly. Afterwards there shall be Astavidharcana offered to one or some of the Tirthankars separately. This shall usually be succeeded by the Astavidharcana offered to Bahubali, well known by the appellation 'Gomateswara'. Next to this shall take place the Arcana of Srutadevata or the personified deity of Agama and in this Arcana two more articles namely cloth and jewels are added. Afterwards the Astavidharcana of Ganadharas and Nirgrantha-Munis shall take place. This shall be succeeded by the Arcana of several deities or Jinasasana Devatas such as Yaksas and Yaksis, which, when considered

from the view point of the Digambara Jaina community, is current exclusively among the South Indian Digambara Jains only. But it is necessary here to note that the Jina-sasana Devatas are never considered on par with the Jinas, and that the honour accorded with Arcana to them is just an affectionate treatment similar to the treatment accorded to Sadharmi Atithis or coreligious guests. The honour accorded in this way is termed as 'Sodsopacara'. The process of puja shall be concluded with a Mangalarati succeeded by Santidhara, accompanied by the recitation of Santimantra, wishing peace and tranquility to one and all, and finally followed by Purspanjali. Thereafter the worshipper shall take to the Kayotsarga posture and shall recite Bhakti pathas viz., Siddhbhakti, Caityabhakti, Pancagurubhakti, Santibhakti, and Samadhibhakti. Afterwards the deities who were invoked to render their service in the performance of puja shall be requested to go to their own abodes. Thereafter, all the persons, who shall have partaken with the performance of puja shall take the Gandhodaka, i.e., sandle-paste-water, that shall have been colleted in a vessel at the end of the Abhiseka performance, and sprinkle the same on their heads with devotion and there ends the performance of Nitya Puja or daily worship. Apart from this daily worship there are also special pujas and Aradhanas which are performed on special occasions such as Astahnika and others.

The night that passes out,
It is never to return again,
The night passes in vain for one,
Who acts not according to Law,

Uttaradhyayana, Chap. XI 24

If the wealth of entire sphere,
Be bestowed lavishly on a man,
Even then he is not happy.
Difficult it is contentment to attain.

Uttaradhyayana, Chap. VIII 16

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Jaina Concept of the Sacred

Prof. Padmanabh S. Jaini

Eliade, in his celebrated work *The Sacred and the Profane*, the sacred as being "equivalent to a power, and, in the last analysis, to reality". "Man becomes aware of the sacred," he observes, "because it manifests itself, shows itself, as something wholly different from the profane." He maintains further that "for those who have a religious experience all nature is capable of revealing itself as cosmic sacrality." Accordingly, Eliade sees a religious man as one "who attempts to remain as long as possible in a sacred universe" and believes that 'the completely profane world, the wholly desacralized cosmos, is a recent discovery in the history of the human spirit."

It is obvious that Eliade's concept of the sacred and his idea of religious man are appropriate only to those religions which affirm the existence of a "wholly other reality" capable of manifesting in the "profane." The idea of a reality that is *wholly* other is somewhat unsatisfactory to the Hindu tradition : otherwise, Eliade's scheme, if suitably modified, would apper to be adequate to comprehend the classical Vedic darsanas and Hindu theism in its multiple forms. The latter has all the major ingredients of a "sacred" tradition : belief in an Almighty Creator, his divine incarnations and power of his grace; belief in the authority of a revealed text, namely the Vedas, which are seen as the source of all khowledge, both ritual and spiritual; and belief in the divine origin of a social system which defines and regulates the activities of each and every member of society. Eliade's concepts of the sacred are deficient when we consider the religion of the Jains. Unlike the Carvakas, the Jains are salvationists; unlike the Buddhists, they believe in the existence of souls; hence they must have a concept of the sacred. Nevertheless, their atheism requires that this sacrality be located neither in a Deity nor in its divine ordinances and manifestations, but in man himself, both in the middle of his bondage and in the very act of his isolation (kaivalya) from that bondage. Jainism is distinguished by its man-centredness, a feature which forcefully presents itself in the Jain opposition to all forms of theism and the alleged sacrality of the phenomena inspired by the Deity.

Yoga is one Vedic system which probably comes close to the fundamental teachings of the Jainism The term Jina is primarily a description of a yogin who

has attained the goal of isolation (kaivalya) and omniscience (kevalajnana); indeed, the Jains have claimed that they are the true successors of the yogin depicted in the Indus valley seal.

What mainly distinguishes the Vedic yoga from that of Jainismis Patanjali's adoption of Isvara-pranidhana (devotion to the Deity) as a means of attaining yoga Patanjali describes this Deity (Isvara) as one who has never been in bondage, a being who is eternally free from afflictions, actions and their results. He is also an eternally omniscient being, "the guru of all gurus," unrestricted by time. Although called a "Purusa-visesa," Patanjali's 'guru' is not a human being like Mahavira or Gautama, both of whom also claimed to have acquired freedom from bondage and an irreversible state of omniscience. The belief in an eternally free person capable of dispensing salvation by grace is a feature conspicuously absent in the heterodox systems. The Jains as well as the early Buddhists rejected this special category of an eternally free soul as purely arbitrary and observed that the activities of a teacher were inconsistent with one deprived of the means of communication, namely mind, body and speech. They also maintained that the belief in such an omnipotent power makes the salvation of the human being dependent on the sweet will of an agency outside the control of the aspirant. They affirmed, and sought to drive home by the examples of Mahavira and the Buddha, the message that human beings formerly in bondage, are able to break the beginning less bond of samsara, that they have within them the innate powers to realize, here and now, perfection and omniscience, independent of a Deity.

The Jain idea of the "sacred" is clearly shown in one of their most ancient litanies, which lists four Saranas or refuges, also called Mangalas, the auspicious ones. These are Arihanta (Skt. Arhat), Siddha, Sadhu and the Dharma taught by the Kevalin or omniscient one. The first of these, the Arhat, means the Worthy, the Holy One; he is also called Jina (The spiritual victor), after whom the Jains take their name. Both Arthat and Jina were originally Jain terms, which were adopted by many other Sramanas including the Buddhists; the terms are conspicuously absent in the Brahmanical tradition. The Arhat is an ascetic, like Mahavira, who by contemplation and exertion, has attained to omniscience and has acquired an irreversible state of freedom from the bonds of Samsara. While the current state of embodiment continues, he preaches the law (Dharma) as he has perceived it through his omniscience. At the end of his normal life, his pure soul discards the last of the physical and karmic bonds; becomes totally isolated from all associations, and resides forever at the peak of the universe (Loka-akasa), endowed with infinite knowledge and bliss. He is then called Siddha, the Perfected One. Theoretically the Siddha is higher than the Arhat, but the latter is given precedence in the Jain litany, for only the Arhat is able to preach the law and be a guide to the desciples. The third refuge, the Sadhu, is an aspirant, an ascetic who follows the path of purification and adheres to the doctrines preached by the Arhat. These doctrines and practices will constitute what is called Dharma, the fourth refuge, the Mangala by which the Jain abides.

It is the contention of the Jainas that a person becomes an Arhat not by the grace of any Higher Being, but by dint of his own insights (darsan) and exertions (caritra.) He is no doubt helped by the example and preachings of previous Teacher-arhats, called Tirthankaras (Ford-makers); similarly, he will help others who follow in his wake. The line of Teachers had no beginning and will have no end; any one can at any time join the line, be counted a Teacher and become a Siddha. The Jaina thus replaces the Yoga doctrine of a single and eternally free Isvara with an interminable succession of 'human' Teachers rising in the course of time. These Teachers do not respond to the aspirant's devotion (pranidhana) nor can they influence his career; they remain totally indifferent to whether their teachings are received or rejected. The relationship between a Jaina and his Jina is strictly impersonal. There is no concept of ista; although Mahavira is recognised as a historical person and his nirvana is commemorated by an era (the Vira-nirvana-samvat, 527 B C., probably the oldest historical era in India), he receives the same worship as any other Jina, since they all preached the same perfection and taught the same doctrine. The Jain layperson worships the image of the Jina totally independent of any priest; he does this in a rather lavishly furnished shrine-an imitation of the holy assembly (samavasarana) where the Jina preached his sermon-and is fully aware of the absence of any Deity, considering the whole act as purely a reminder of his true goal. Nor is there any expectatian of gaining absolution from the confessions (Pratikramana) he makes in the presence of the Jina image or of the sadhu, for the laws of Karma are irrevocable and no power, however mighty. can enable one to escape the consequences of his own acts.

Through acts of worship a Jaina may hope to secure such results as karma-ksaya (destruction of karma), Bodhi-labha(enlightenment) or samadhimarana (holy death in meditation), but as far as worldly gains are concerned, the Jina is past granting any boons; it is unbecoming to even entertain such thoughts in his presence. It is true that this situation makes it possible for the Hindu divinities and Jaina demi-gods (yaksas) to creep into the Jaina temples in the guise of door-keepers (dvara-palas) or guardian deities (sasana-devatas,) catering to the emotional needs of the weaker sections of the Jaina laity. But the informed Jaina pays no more attention to them than he would to a distinguished guest visiting the temple; for he firmly believes that one reaps the fruits of one's own Karma, whether good or evil; no one can add to or take away from another's karma, not even the mightiest of the gods, for they too are subject to the same law. Karma is a psycho-physical complex; although neither holy nor sacred, it is nevertheless a power to be reckoned with, a power which is not to be propitiated but rather to be challenged by the aspirant and overcome by his insight and pure conduct. The Jaina acaryaas who struggled against the bhakti movements contended that Isvara and karma are not compatible; the God will always be invested with powers labeled as "sacred," to intervene in the automatic operation of karma, to nullify its effects and finally to set it aside as mere illusion. They argued that such a belief destroys the roots of

Universal ethics and justice; instead of making a man self-reliant and motivated to develop his innate powers, it makes him a fatalist resigned to the mercy and favour of a higher power.

The Jains are proclaiming their firm belief that violence (himsa) is not compatible with the "sacred"; that the scriptures which approved violence as a means of dharma were not holy; and also that no person, however exalted, is to be emulated if his conduct brings harm to other beings. Non-violence or ahimsa is the basis of all dharma: and this ahimsa itself rests upon the knowledge that all beings, even the most insignificant ones, possess an immortal soul, capable of attaining perfection. This seed of perfection called samyaktva is the single most "sacred" thing for the Jain. Upon this foundation he has built a very elaborate network of holy practices for the realization of his true nature.

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Jaina Song

(Tune: Rain Rain go away)

Violence Violence go away
Return not another day
Little brother
Little brother
Little children want to live
Jealousy Jealousy go away
Return not another day
Little brother
Little brother
Little children want to be free
Greed Greed go away
Return not another day
Little brother
Little brother
Little children want to share
Anger Anger go away
Return not another day
Little brother
Little brother
Little children want total peace
Karma Karma go away
Return not another day
Little brother
Little brother
Little children want salvation.

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Status of Women in Jainism

Dr. Jagdish Chandra Jain

They say that the cultivation of land originated from a woman. She is also held responsible for acquiring magic art in early society. We learn from the folk-tales of Santhales that a Santhal woman had a meeting with Marang Buru, a mountain deity of the Mundas, and acquired magic art from him. We come across various goddesses, who surely are the representatives of women in ancient India in Brahmanic, Jaina and Buddhist scriptures and who played an important role in human society. The Angavijja (a work dealing with the science of prognostication), an important work of the 4th century A.D., provides a list of gods and goddesses. Ithas referred to the goddesses such as Ila, Sita, Vidya, Utkosa, Ahodevi, Airika, Alambusa, Misrakesi, Menaka, Apala, Anadita, Airani, Rambha, Salimalini, Tilottama, Urvasi and others besides the goddesses of vegetation, of hills, of seas, of crematorium, of a place of voiding excrement and of dung-hill.

It shows that a woman occupied an important place in early society and was not looked down as inferior to man. A man was considered complete only if he was united with wife, who was supposed to be the source of happiness, wealth and prosperity. But in course of time as the patriarchal society developed and the money power was centred in man, she lost her status and was degraded.

In Mahavira's Jainism there had been no distinction of caste, creed, colour or sex and anybody could follow his religion. We meet numerous distinguished women in the Jaina scriptures who achieved the highest end in their life.

They fought against all kinds of odds, passed through crucial tests, encountered physical and mental tortures and still were able to maintain their virtue and integrity. The episode of Rajimati (also known as Rajul; Rajul's Barahamasa is recited with great interest by women of north India) is well known. After renouncing the worldly pleasures she was practising penance on the mountain of Girnara where her brother-in-law Rahanemi was also engaged in practising penance. Rahanemi lost control of himself and began to woo his sister-in-law. But the strong-minded virtuous Rajimati resisted his attempts, putting him on the right path by offering a drink in which she had vomitted. Narmadasundari was another virtuous woman, who was deserted by her husband in a solitary island, reached the

country of Barbara, where she was enticed and tempted to accept the profession of a prostitute. But she rejected the offer vehemently and remained steadfast in carrying out her pursuit.

According to Jaina tradition, Rsabhadeva, first Tirthankara, is said to have been the first to create an institute of marriage, so that the patriarch was able to maintain the continuity of race. It has been stated that when Aristanemi, the twenty-second Tirthankara, was going to relinquish the world, he was cited the example of Rsabha and other Tirthankaras, who enjoyed the married life, raised childern, gave charity to poor, ruled over the earth for the welfare of people, and then at the end, joined the ascetic order.

Women are condemned in all ascetic religions and Jainism is no exception. In the Agadadatta story narrated in the Vasudevahindi after listening to the condemnation of women by a Jina monk, Dhamila questioned the monk, "0 reverved one, all women are not of the same nature, there must have been women of character and integrity." Thereon the monk narrated the story of Dhanasri, a woman of strong character, who remained virtuous for a long period of twelve years without her husband.

It appears that as Mahavira did not make any distinction in his preaching to man and woman, the later Jaina writers could not reconcile with the view of women's condemnation with his teachings. The commentator Bhadrabahu while commenting on the Suyagadanga-Nijjutti has noted that as far as the violation of rules of chastity is concerned, men and women both are to be blamed equally. The reason of the fall of men from moral virtue depends on their moral strength and not on women. As a man, on account of infirmity of moral virtue, falters by coming into contact with women, so is the case with women who slip from their virtue by coming into contact with men. Such a failure is due to the weakness of mind and not due to women. Acarya Sivakoti, the author of the Bhagavati Aradhana, has affirmed, "The faults which are indicated in women are also noticed in vicious men, or in larger quantity in those who are more powerful. As women are condemned by virtuous men, so men are equally condemned by women of virtue. As meritorious women are well-renowned in the world, so is the case with meritorious men. The women, who have generated the personalities like a Tirthankara, a Vasudeva, a Baladeva and a Ganadhara are highly adorned by divine beings and excellent people . . . As a matter of fact, one gets debased by one's own delusion (Moha) which is common to both men and women."

It is interesting to note that the Yapaniya sect of Jainas originated in the soil of South India, which is regarded as the stronghold of women. The sect came into being more or less at the time of bifurcation of the Digambara and the Svetambara sects towards the end of the Ist century of Christian era. The renowned grammarian Sakatayana, the head of the Yapaniya sangha of his time, in his treatise entitled Strimukti-Kevalibhukti-prakarana, has maintained the view of

achievement of salvation by women in the same birth. Otherwise also the South India has a rich tradition of illustrious women of the Jaina community.

Numerous women hailed from royal families and the homes of ministers and generals following Jaina religion. They were great devotees of Jainism and have promoted the cause of religion by spending lavishly in constructing Jaina shrines, groves, watersheds and bathing places and bestowing gifts of food, medicine, knowledge and shelter More than this, they occupied not only the positions of officers and successful administrators, but also took active part in fighting the enemy in defence of their native land. We learn that Lakkale or Lakshamimati, the wife of the general Gangraja, has been called the Lady of Victory, who participated in fighting the battle side by side of her husband. Queen Bhairavadevi ruled over the territory of Geresoppe (Joag Falls) in the 16th century A.D., and defeated the neighbouring chieftains when attacked by his army. Then we are told about the brave woman Abbakkadevi of Moodbidri (South Canara) who is known for giving a stiff fight to the Portuguese in the battle-field.

Our purpose here is not to discuss whether a woman can attain spiritual salvation in this birth. The question does not arise, as according to Jaina tradition neither sex is permitted to achieve salvation in the existing age. But surely we are concerned with the liberation of women from her social bondage by which she is tightly tied up. She is neither safe in the market place nor while travelling by rail or public bus. The cases of eve teasing are growing every day so much so that the Government is seriously contemplating to enact a law to that effect. The incidents of rapes are reported to have increased during the recent years and the toll of horrifying deaths of young women due to inadequate dowry are on increase day by day. Under the circumstances, if the mission of Jainism preaching equality of both sexes is to be rightly fulfilled and their status is to be raised in our society, women have to be provided with social and economic equality as provided to men. Then only they will be emancipated from the man-made bondage and will be able to realise their identity.

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Ego, anger, delusion,
Idleness aad disease,
Such are giants five,
Which obstructs learning.

Uttaradhyayana, Chap. XI-3

The Role of Lay-Votary in Jainism

Dr. Arun Pratap Singh

Jainism is one of the oldest religions of India. The emergence of Jainism and Buddhism in India was a revolutionary one. Both the religions preached the new way of life : the way of Non-violence, Non-absolutism and Non-attachment. Both the religions were against war and violence and emphasised to lead a simple and pure life - a life which was free from luxury and prodigal show. Besides it, they rose against inequality in society. Jainism opened the door of Nirvana or Moksa to every one without any distinction of cast and creed.

Mahavira travelled from one place to another after attaining Kevala Jnana, and preached the essence of religion in the native language of people. In order to spread the teachings of Jainism, four-fold order was established which consisted of Monks, Nuns, lay-men and lay-women. Each organ was given its due importance and each organ has played its role with dignity. In this short essay I would like to throw light on the important place of the lay-votaries (lay-men and women) of Jaina order whose role in the propagation of Jainism is undoubtedly significant and praiseworthy.

The ultimate end of Jainism is to put an end to human sufferings. For realising this, monks and nuns accept ascetic life. Monks and nuns represent the first wheel of the chariot of religion while the laities represent the second wheel, without which the chariot of religion can not reach its goal. Without the continuing assistance of lay-people, Monks and Nuns are not able to lead their pious life. This help is necessary, for, without it, the ascetic life is not possible to exist.

The laities pay due respect to the venerable monks and nuns. They give them all the facilities so that they can build the edifice of their religion and philosophy. It is the pious duty of every laity to feed and serve monks and nuns. Monks and Nuns are dependent on laities for their biological or physical necessities. From this point of view, lay-people are called the parents of ascetic. It is advised that monks and nuns should not be a burden to lay-people. They are advised to obtain food in the same way as the bees do. As bees obtain their food without getting attached to a particular flower, so monks should get food without getting attached to the food or without troubling the house-holder. In the later period

also, when Chaitya and Matha came into existence, the lay-people fiinanced them. It is a fact that monks and nuns are made free from day-to-day problems of fulfilling physical necessities.

The lay-people have played their role well in the spread of religion. As we know, Mahavira spent thirty years in delivering sermons, in preaching the people by going from one place to another. People got attracted to him and a good number of men and women took initiation from him. According to the Kalpsutra, there were 1,59,000 male lay-votaries and 3,18,000 female lay-votaries in his order. It included kings, queens, prince, princess, ministers, workers etc. and especially those who were looked down upon. This augmentation never stopped. Gradually but steadily, it spread all over the Indian subcontinent with the assistance of its followers. It reached Kalinga in Orissa in 4th century B.C. and with the support of king Kharavela in 1st century B.C., it became prominent in that region. And if we rely on the Buddhist work Mahavamsa, it reached Ceylon before the accession of Emperor Ashoka. In South India also, its prominence can be traced to 2nd century B.C. Monks as well as lay-people were the main instruments in extending its boundary. the whole communty took active part in it. If we go through the inscriptions of Mathura of Kushana-period only, it becomes clear. Lay-people are shown here to have dedicated the images of Jinas. In these inscriptions, sons, daughters, daughter-in-laws and wives of Bankers, ironmongers, caravan-leaders, dyers, perfumer, village headmen, Metal-workers, treasurers, actors, goldsmiths etc. are frequently mentioned A Brahmana of Saigrave gotra is presented to have dedicated a tank, a reservoir, a garden, a pillar and a stone-slab to the Samgha. A courtezen (Ganika) is also mentioned. She, with some of her other relatives, is shown to have made a shrine (Davikulika) of the Arahat, an Ayagasabha, a reservoir, and a stone-slab in the Arahat-temple.

The instances mentioned above prove obviously this fact that not only the higher casts or wealthy men, but also the people belonging to the lower cast of society showed devotedness to Jainism and did their best in its propagation. It is interesting to note that just as in ascetic life the number of nuns is more than the monks, so is the case with lay-votaries, where female lay-worshippers had a lion share.

The reason why Buddhism disappeared from its birth-place and Jainism survived lies in the role played by lay-votaries and it can be well stated in the words of Late Herman Jacobi, "It is evident that the lay-part of the community were not regarded as outsiders, as seems to have been the case in early Buddhism. Their position was, from the beginning, well defined by religious duties and privileges; the bond which united them to the order of Monks was an effective one.........The state of lay-man was one preliminary and, in many cases preparatory to the state

of Monks–in the latter respect, however a change seems to have come about, in so far as now and for some time past the order of Monks is recruited chiefly from novices entering it at an early age not from lay-man in general. It can not be doubted that this close union between lay-man and monks brought about by the similarity of their religious duties differing not in kind but in degree has enabled Jainism to avoid fundamental changes within and to resist dangers from without for more than two thousand years while Buddhism being less exacting as regards the laymen underwent the most extra-ordinary evolutions and finally disappeared altogether in the country of its origin "

A healthy process of mutual co-operation between ascetic and lay-people is found since the emergence of Jainism. Both were dependent on each other for the sake of their development and existence. One can not go ahead without the other and that is why both of them remained conscious of the problems of each-other. Jaina Acharyas made rules and regulations for the mutual relationship and the moral upliftment of lay-followers. We can find this from the various works of Sravaka-cara i.e. ethical code of lay-people compiled by great Acaryas (Law-givers). On the one hand it is the sacred duty of monks and nuns to preach the lay-man and lay-woman in the simple language so that these people could follow it easily and live a better life. On the other hand it is the duty of lay-votaries to offer food and other objects necessary for their religious life and to protect the Sramana--Samgha. Obviously, there is no fundamental difference between Monks and lay-people in their moral-code-the difference is only of degree, not of kind.

Besides, lay-people are asked to watch the behaviour and way of life of monks and nuns. The monks and nuns, if they deviate from the five basic tenets, are asked to give up their monkhood and consequently signs of their monkhood are taken off. The co-operation and mutual understanding brought a healthy environment owing to which the development of Jaina-samgha in the right direction has become possible.

Thus lay-votaries have important place in the history of Jain religion. The role played by them in the propagation of Jainism is preponderant and laudable. Obviously, monks and lay-voteries are the first and second wheel of the same chariot of Religion.

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The Relevance of Jainism in the Present World

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We are living in the age of science and technology. The growth of scientific knowledge and technology has given new dimensions to our life and has influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasent living and has saved mankind from many miseries and uncertainties of the primitive past. Besides, it has destroyed many superstitions and religious dogmas, with the result that many of our traditional religious values and beliefs have been thrown away by growth of scientific knowledge and out-look. Today we know much about the atom but not about the values needed for a meaningful and peaceful life. In fact, we are living in the state of chaos. Our life is full of excitements, emotional-disorders and value conflicts. Thus our age is full of anxiety and mental tensions.

Today what is needed for man, is mental peace and also harmony with his social environment. The question is : can Jaina religion meet this need of our times ? My view is that it can.

For Jainas, religion is the firm belief in the eternal and spiritual value of life. Lord Mahavira has given two definitions of religion in the Acaranga Sutra. (1) He says,'Worthy people preach that the religion is mental equanimity'. Equanimity is considered as a core or essence of religion, because it is the real nature or essence of all the living beings including human beings. In a Jaina text known as the Bhagwati Sutra there is a conversation between Lord Mahavira and Gautama. Gautama asked Mahavira "What is the nature of soul ? and Mahavira answered, "the nature of soul is equanimity" Gautama again asked "What is the ultimate end of soul"? and Mahavira replied, "The ultimate end of soul is also equanimity". Acharya Kundakunda also equated the word 'Samaya or Samata' with svabhava or essential nature of soul, further he also explained "Svasamaya or Sva-svabhava as the ultimate goal of our life." Thus in Jainism, religion is to realise mental equanimity which is the essential nature of man. This enjoying of one's own essential nature means to remain constant in Saksibhava or Drstabhava. It is the state of pure knowership or subjectivity. In this state the consciousness is completely free

from constant flickerings, excitements and emotional disorders and mind becomes equanimous. It is the pre-condition for enjoying spiritual happiness and the way to get freedom from mental tensions, which are the Vibhavas or the impure states of our mind. This state of pure knowership is known in Jainism as Samayika which is the same as the equanimity of mind. This shows that our real nature is working in us for mental peace or equanimity and religion is a way of achieving this mental peace. According to Jainism the duty of a religious order is to explain the means by which man can achieve the equanimity of mind or mental peace.

The main objective of Jainism is to emancipate man from worldly sufferings and mental tensions. First of all we must know the cause of these mental tensions. For, Jainism, the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina Text, Uttaradhyayanasutra mentions. "The root of all sufferings–physical as well as mental, of everybody including gods, is attachment towards the objects of worldly enjoyment". It is the attachment, which is the root cause of mental tensions. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tensions. According to Lord Mahavira to remain attached to sensuous objects is to remain in the whirl. He says—misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire desire; is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment. The efforts made to satisfy the human desires through material objects can be likened to the chapping off of the branches while watering the roots. Thus we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human suffering.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainisn believes that the lesser will be the attachment the greater will be the mental peace. It is only when attachment is vanished that the human mind will be free from mental tensions and emotional disorders. For this Jainism preaches the vow of complete non-possession for the ascetics and the vow to limit one's own possession for the householders, which are technically called as Aprigrahamahavrata and prigrapha-parimana-vrata respectively

(2) Samata or equanimity is a personal or inner aspect of our religious life, when it is applied to the social life or when it is practised outworldly, it becomes Non-violence. Thus non-violence is a social or outer aspect of our religious life. Thus in the Acaranga, Lord Mahavira gives another definition of religion. He remarks : "Living creatures should not be slain, should not be governed, should not be enslaved and should not be tormented. This is the pure, eternal and unchangeable Law or the tenet of religion". In other words, non-violence is the eternal

and pure form of religion. In Jainism non-violence is the pivot on which its whole ethics revolves. In other words, violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue, but it is a group of virtues. In the Prasnavyakarana-sutra the term non-violence is equated with sixty virtuous qualities, namely peace, harmony, welfare, trust, fearlessness, etc. Thus non-violence is a wider term. which comprehends all the good qualities and virtues.

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But none of the religions observes it so minutely as Jainism. Jainism prohibits not only killing of human beings and animals but also killing of the vegetable life. To hurt the plants is also an act of violence or Himsa. Its basic principle is that the life, in whatever form it may be, should be respected, we have no right to take another's life, because every one wants to live as we do. The Dasavaikalika mentions that every one wants to live and not to die, for this simple reason, Nigganthas prohibit violence. It can be said that the Jaina concept of non-violence is not practical, even than we cannot challenge its relevance for human society. Though Jainism sets its goal as the ideal of total non-violence, external as well as internal, yet the realisation of this ideal in the practical life is by no means easy. Non-violence is a spiritual ideal, which is fully realisable only on the spiritual plane. The real life of an individual is a physio-spiritual complex; at this levelcomplete non-violence is not possible. A person can proceed towards the fullness of non-violent life only when he rises above the physical level.

All the human beings have an equal right to lead an peaceful life. Though violence is unavoidable, yet it can not be the directive principle of our living, because it goes against the judgements of our faculty of reasoning and the concept of natural law. If I think that nobody has any right to take my life then on the ground of the same reasoning I also have no right to take another's life. The principle of equality propounds that every one has a right to live. The directive principle of living is not 'Living on others' or Living by killing', but 'Living with others' or 'Living for others'.

Though in our world complete non-violence is not possible, yet our motto should be 'Lesser killing is better Living'.

Further we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill; but it has a positive side also, as service to mankind. Once a question was raised to Mahavira, 'O' Lord, one person is rendering his services to the needy persons, while the other is offering puja to you; among these two, who is the real follower of yours. Mahavira answered "First one is the real follower of mine, because he is following my teachings".

Though some or other forms of violence is inevitable in our life, yet on this basis we can not conclude that the non-violence is not necessary at all. Just as violence is inevitable for living, non-violence is also inevitable for social living.

So far as the existence of human society is concerned, it depends on mutual co-operation, sacrifice of self interest for the sake of fellow-beings and regard for other's life. If the above-mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society exists not on violence but on non-violence, not on fulfilment of self-interest but on the sacrifice of self-interest. not on claiming for our own rights but on accepting the rights of others as our duty. Thus we can say that the non-violence is an inevitable principle of the existence of human society. At present we are living in an age of nuclear weapons and due to this the existence of human race is in danger. At present it is only the firm faith in the observance of non-violence, which can save the human race. It is mutual credibility and the belief in the equality of human beings which can restore the peace and harmony in human society.

Regard for other's ideologies and faiths :

Jainism holds that the reality is complex. It can be looked at and understood from various view-points or angles. For example, we can have hundreds of photographs of one tree from different angles. Though all of them give a true picture of it from a certain angle, yet they differ from each-other. Not only this but neither each of them, nor the total of them can give us a complete picture of that tree. They individually as well as jointly will give only a partial picture of it. So is the case with human knowledge and understanding : we can have only a partial and relative picture of reality, we can know and describe the reality only from certain angle or view-point. Though every angle or view-point can claim that it gives a picture of reality, yet it gives only a partial and relative picture of reality. In fact we can not challenge its validity or truth-value, but the same time we must be aware of the fact that it is only a partial truth or one-sided view. One who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. The Jaina-Theory of Anekantavada emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth-value from a certain angle we should have a regard for others' ideologies and faiths. Thus Anekantvada forbids us to be dogmatic and one-sided in our approach. It preachs us a broader outlook and open mindedness, which is more essential to solve the conflicts due to the differences in idealogies and faiths. Prof. T.G. Kalghatgi rightly observes 'The spirit of Anekanta is very much necessary in society, specially in the present day, when conflicting idealogies are trying to assert supremacy aggressively. Anekanta brings the spirit of intellectual and social tolerance.

For the present-day society what is awfully needed is the virtue of tolerance. This virtue of tolerance i.e. regard for others' ideologies and faiths is maintained in Jainism from the very beginning. Mahavira mentions in the Sutrakrtanga,

'those who praise their own faiths and ideologies and blame that of their opponents and thus distort the truth will remain confined to the cycle of birth and death.' Jaina philosophers all the time maintain that all the view points are true in respect of what they have themselves to say, but they are false in so far as they refute totally other's view-points. Here I would like to quote beautiful verses of Haribhadra (8th century A.D.) and Hemchandra (12th century A.D.), which are the best examples of religious tolerance. Haribhadra says : 'I bear no bias towards Lord Mahavira and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted.' Hemchandra says : "I bow all those who have overcome the attachment and hatred, which are the cause of worldly existence, be they Brahma, Visnu, Siva or Jina."

Jaina saints have tried all the times to maintain the harmony in different religious-faiths and they tried to avoid religious conflicts. That is why Jainism has survived through the ages.

The basic problems of present society are mental tensions, violence and the conflicts of ideologies and faiths. Jainism has tried to solve these problems of mankind through the three basic tenets of non-attachment (Aprigraha), non-violence (Ahimsa) and non-absolutism (Anekanta). If mankind observes these three principles, peace and harmony can certainly be established in the world.

Director
P.V. Research Institute
Varanasi-5.

Kills he anger by forgiveness
Pride by humility
Attachment by Simplicity
And greed by contentment.

Dasavaikalika, Chap. VIII 38

The Role of the Jaina Heritage in Today's World.

Dr. John R.A. Mayer

The underlying assumption of the present paper is that while spirituality is a global phenomenon, manifesting itself in the wisdom literature of the variety of religious traditons, nonetheless each of the major traditions has distinctive emphases and elements which constitute a unique contribution to the global spiritual heritage. Furthermore, we believe that the significance of modern technology and the facility of communications from one culture to another is that each tradition can enrich and enhance the living, dynamic aspects of every other one, so that while cultural variety can and should be maintained, mutual religious understanding and appreciation can develop among the traditions.

Herein we shall explore the specific contribution of the Jain tradition to the human heritage, emphasizing the special need that Western societies now have to recognize, value and integrate the teachings of the Jainas into their life-styles and their spirituality.

Although the Jaina heritage is very ancient, since the twenty-fourth of its great teachers or Tirthankaras, Lord Mahavira lived 2500 years ago, and his predecessor, Lord Parshva, is thought to have lived 250 years earlier, it has so far had a substantial impact only on the culture of India. This is largely due to the fact that its spiritual practitioners were enjoined to travel on foot only, out of reluctance to be injurious to animals others use as beasts of burden. We believe that the 21st century can augur a substantially increased global influence for the teachings of the Jaina Tirthankaras, and the sages and devotees who have kept alive those traditions. These survive not only in literatures, sutras, and architecture, the physical expressions of a civilization, but, even more importantly, in personal life-styles and attitudes whose relevance to our present world is beyond question, beyond doubt.

The first and foremost of the Jaina teachings is Ahimsa, non-violence, non-injury. In a world which is violent, and, regrettably, increasingly so, it is of utmost importance that the call to non-injury be effectively put, so as to waken the

echoes of the awareness of each one of us, wherein the recognition of the truth of this imperative is both deeply established and deeply hidden. Too many modern human beings are out of touch with the awareness of the impropriety of violence, and hence have become insensitive to the ever increasing intrusion of violence into domains of our existence where heretofore it had a much lesser role. I have in mind areas such as entertainment and amusement, which often takes a seemingly innocent but actually very pernicious violence as its focus. As human beings amuse themselves with violent presentations, attitudes are developed which can be translated from the imaginary world of amusement to the actual world of other sentient beings, so that one becomes almost unconsciously, almost inadvertently malevolent, vicious toward those one deems opponents, willing to harm them even to the point of extinction. And as these attitudes harden into lifestyles, the world becomes a dangerous place, threatening even the survival of civilization. The increasingly sophisticated weaponry of modern militarist states, in the hands of individuals who are not deeply aware of and committed to the doctrine of Ahimsa is one of the greatest sources of challenge to mankind. Purely political or economic approaches to the preservation of peace on the planet are bound to fail unless undergirded by spiritual values, which are focussed in the principle of non-injury. Of course, non-injury is not merely abstaining from physical or military destruction; its roots are in the attitudes, the intentions of individuals. Malice, disregard, yes, even indifference to the plight of the other is a source of injury, and thus, the integration of Ahimsa into our lives entails the concernful caring of the well-developed spiritual being toward all sentiency. And such an attitude must become an active accompaniment of every state of consciousness-sleeping, wakeful and meditative-contemplative.

Clearly, non-injury also has implications to diet and animal husbandry. It is well known that Jainas are vegetarians. They recognize that the eating of meat implies the deliberate slaughter of the animal consumed. They further see that the ingestion and integration of the energies and attitudes of the frightened and suffering, dying animals harms those who partake of them. Jainas would rather cultivate a wholesome, scientifically sound vegetarian diet, which would benefit everyone.

On reflection it becomes evident that a carnivorous society inflicts injury on animals not only when they are killed, but also, frequently, in the very way they are raised. Many chickens, turkeys are hatched, herded in crowded conditions, prevented from moving, fed on artificial, hormone-soaked feed, and permitted to develop prematurely, only to be slaughtered. Such a procedure may be "efficient" and "profitable" from an economic perspective, but it clearly violates any respect that the life of animals should command. Insensitivity to animal rights is one dimension of a fading conact with the fundamental principle of non-injury. A further beneficial side-effect of the vegetarian approach to life is the fact that by not cycling edible grain through unnaturally kept animals, there will simply be more

food to feed the many undernourished people in the world, for it takes approximately 5 kg. of edible grain to produce 1 kg. of meat. Thus the observance of Jaina precepts on a larger scale will directly reduce hunger in the world !

Living in a non-injurious way is not easy. Temporal, goal-oriented activity usually involves struggle, overcoming, transcending, competing. The problem is how to do all this in a non-injurious way. Clearly, this does not mean that one is never to oppose an opponent, or never resist an oncoming aggressive force. That would be mere passivity, a non-caring for what happens. The man of good-will, in contrast, must resist evil, but not harm anyone, including the evil-doer. Preventing the evildoer's wicked will from being effective and realized is not harming the wrong-doer; to the contrary, it is helping him, for the process of energetic prevention may give him time and opportunity to realize the damaging character of his intentions.

Non-injury also entails the realization that one is occasionally causing injury to another unintentionally. Even if such unintended actions cannot be entirely avoided, their consequences are minimized by the development of a forgiving attitude. The Jain liturgical reminder for the need to seek the forgiveness of those wronged, and to forgive those who have hurt one, are very functional elements in the character of a spiritually developed being.

It takes little reflection to realize that unless one is actively forgiving, one cannot fully appreciate the nature of being forgiven. Thus it is enjoined in the tradition of the Jainas to forgive and forget ones wrongs. Therewith it is much easier to cultivate an attitude of compassion toward all and each, even those who inadvertently or deliberately injured one.

Finally, we come to the genius of the Jaina recognition that truth is perspectival. Assertions are always assertions from a point of view, and often seeming contradictions, oppositions are reconcilableonce one admits the perspectival character of each. Thus unlike the absolutism of most spititual traditions, which have so fequently led to intolerance and bloodshed, the Jaina teaching of **Syadvada** enables the Jaina practitioner to recognize that what seems so from his own perspective may have no less nor greater a truth that what seems to from the genuine perspective of another. Consequently it is specifically Jaina spirituality which is particularly well suited to the needs of a society which embraces pluralism, and values the variety, multiplicity, and distinctiveness of the cultures and civilizations that humanity has given rise to. With the growing awareness for the need to protect and value diversity, and prevent it from being engulfed by a monotonous and imperialistic mode of thinking and being, we can recognize, value, honour and accept the teaching of the Jainas concerning perspectival truths, ultimately recognizing that honest disagreement needs invite no more conflict between those who disagree than is called for when one individual expresses a preference for milk in

one's tea, while the other wants lemon. The recognition that no predication exhausts what can be said about something, that from different aspects different claims may hold true about the same thing, is an important philosophical teaching whose practical consequences will facilitate a genuine brotherhood of mankind. We must recognize that the condition for community is not identity of views, but rather, an imaginative appreciation of how it may be the case that what is so for us is not so from the position of our neighbour.

In conclusion, then, we see that it is important for the whole world to learn the teachings of the Jainas, so that everyone may profit from the wisdom of that heritage. Unless we do so soon, we may discover that the neglect of these principles can teach these very principles much more harshly than the gentle Sutras and their gentle practitioners would.

Brock University,
St. Catharines,
Ontario,
Canada.

Those who have attachment,
For shape, colour, form and all,
By mind, word and body,
All such live in misery.

Uttaradhyayana, Chap. VI 12

Dynamics Of Extinction

Shri Bharatbhai B. Shah

To satisfy human egoistic, political and economic objectives, the corporate exploration of the 'natural world-life proceeds space from the artict to the antarctic. Habitat loss, unhealthy competition for remaining finite resources, air-water pollution and species extinction are examples of devasting effect 'Homo-Sapies' has exerted upon the planet.

Earth's biota now appears to be entering an era of extinction that may rival or surpass in scale that which occured at the end of 'CRETACEOUS' some sixty-five million years ago. What is unique and particularly frightening about the current global destruction is that for the first time, the crisis is going to be a result not of some catalysmic, intersteller event, such as the asteroid impact which forced the dinosaurs and about 55% of earth's other marine species into extinction but rather is being precipitated by an overshoot of carrying capacity by an ever-enlarging human population and ruthless destruction of animals and forests.

The steeply rising curve of exponential human growth superimposed on a plot of the rapidly declining life-sustained both should herald alarm and call for responsible emergency action. But instead there is increased political immaturity and instability as nations are themselves in an attempt to obtain ever-dwindling all natural resources of the world for their own self-centered economic benefit.

As the earth's expensiveness becomes seemingly smaller it is imperative to begin thinking in terms of members of an international community which can't survive without mutual trust and co-operation and love must supplant the patriarchal dominionistic attitudes of competing, warring nations. The homo-centric assumptions which sanction the destruction have neither a moral nor rational basis and we all must challenge them on every front. The continued destruction of all animal lives and wild lands in order to obtain more legal tender to keep a frail economic system in power a little longer must be viewed as the genocide which it really is.

Although the violent history of humanity gives us a little cause for hope, we must also remember that in our bodies is the genetic information beginning with the dawn of biologic life and shared with all the creation. We have an inherent will

to survive, to evolve, to become more life-affirming. We must cease listening only to our analytic, rational left hemisphere's proclamations that simply another technological fix can pull us through these current global straits or for believing that lower-animals (so-called) must continue to die to provide non-essential goods to human population who are unwilling to accept the responsibility for having grown beyond the carrying capacity of the environment. We must attend to the intuitive, creative vision of what even a slight shift in moral consciousness could achieve. We must move from an egorentric world view to an ecocentric one, from an I-relationship with others to an 'I-thou', for we are all members of one family with one shared future and that future can only be assured if we give up our seperateness and egocentric attitude and commit to the revolution of life and revere it. Animals should no longer be considered 'things' but should receive a special status of sympathy and compassion

What is man without the 'beasts'. If all the beasts were gone, man would also die from a great lonliness of spirit and ecological imbalance. For whatever happens to the animal kingdom soon happens to man. All things are inter-connected.

Alas ! whatever befalls the earth, befalls the sons of the earth. Man did not weave the web of life; he is merely a strand to it. Whatever he does to the web, he does to himself.

"Nishit"
St. Xaviers College Road
Navrangpura
Ahmedabad-380009

Men who acquire wealth by evil deeds,
By adhering to principles which are wrong,
Fall into trap (of their own passions)
With Karma fetters, they go further down.

Uttaradhyayana, Chap. IV 2.

Siddhachalam

Guru Shakti, Siddhachalam
Chander Jain, London, Canada

In the United States, Guruji's main Ashram is Siddhachalam, in New Jersy.

It is a beautiful 108-acre hill-top property located near the Pocono Mountains in New Jersey. Its establishment, by His Holiness Acharya Sushil Kumarji Maharaj (Guruji), in 1983 marked the fulfilment of his dream for a spiritual, non-violent community . . . a retreat for spiritual renewal . . . and an international center for Ahimsa.

Siddhachalam provides the ideal peaceful environment for the practice and study of the esoteric science of Arhum Yoga. This system is based on the ancient teachings of the Arihantas, the highest enlightened prophets in the Jain tradition.

Ahimsa is the foundation of this spiritual community, whose objective is the upliftment of the individual and the greater family of man through spiritual practice and studies in self-awareness.

Retreats & seminars are offered for adults with special summer camps for children in the many aspects of Arhum Yoga. This is Guruji's main Ashram in the United States. From here work is carried on concerning correspondence, publications, coordinating activities among Guruji's centers and dispersing teachings.

Siddhachalam is a resident community for monks and nuns, laymen and laywomen. And it is headquarters for the International Mahavir Jain Mission, the World Fellowship of Religions and the Kundalini Science Center--all founded by Guruji.

The center is the first Jain community of its kind in the West, for Jains of all sects and practitioners of all religious backgrounds.

Siddhachalam actively promotes Ahimsa for world peace, and vegetarianism and non-violence to animals. The ashram property is a wildlife sanctuary.

Future Plans

Several beautiful statues of marble and brass of various Tirthankaras (Arihantas) have been installed at Siddhachalam and are presently in the temporary temple in the meditation hall. These were kindly donated by Shree Jain Sangh, Mamblam, Madras. Future plans for worship facilities at the ashram include the establishment of "Panch Tirth". These will be replicas of five of India's beautiful shrines-Palitana, Sikharji, Pavapuri, Bahubali and Mahaveerji.

Also to be established is the Ahimsa University offering accredited courses in religious, philosophical, yogic and social studies. The ashram will include wholistic healing center, library and Jain art gallery.

Other Centers

Other resident Ashrams are the Acharya Sushil Jain Ashram in Staten Island, and the Acharya Sushil Jain Meditation Centers in Long Beach CA, and Aurora OH. There are many other centers and branches of the International Mahavir Jain Mission in the various cities of the U.S and Canada. These are active communities of devotees who regularly host Guruji for retreats, seminars and lectures in their areas The same is true for the many centers and IMJM branches established throughout the East and West, when programs are scheduled during Guruji's extensive tours.

In India the main Ashram is Ahimsa Vihar in New Delhi. The headquarters for South India is the newly renovated Ashram in Madras. Property has been donated in Hyderabad and Ratlam for the constructon of other Ashrams Also in the planning are ashrams in Bangalore, Calcutta and Bombay.

Residents

The Ashram is comprised of a now small community of residents and a much larger general membership which help to serve and support Siddhachalam physically and/or financially

Of the resident staff, some manage the center's business, publications, correspondence, maintenance, teaching programs, etc Others work outside of the ashram in the fields of health care and education thus supporting the ashram monetarily

Several renunciates are among the staff of Siddhachalam. These swamis are members of the Arhat Sangh, which was established in 1979 with the blessings of H H Upadhyaya Kavi Shri Amar Muniji Maharaj at Veeraytan in Rajgir, India, for the purpose of spreading the teachings of the Arihantas in the West



Guruji with devotees



Tirthankar Pratima at Siddhachalam



Meditation Hall at Siddhachalam

Jain Centers and Societies

(North America—U.S.A., Canada and others)

The number of Jains residing in U.S.A. and Canada is growing rapidly, with a total number nearing fifty thousand. The Jain Community can now claim about ten following well-established Jain Temples and Ashrams besides others.

SIDDHACHALAM (New Jersey)
JAIN CENTER OF NEW JERSEY (U. S. A)
JAIN CENTER OF AMERICA (QUEENS-NY)
MUNI SUSHIL JAIN ASHRAM (STATEN ISLAND-NY)
JAIN CENTER OF BOSTON (NORWOOD, MASS.)
JAIN TEMPLE (PITTSTBURGH)
JAIN TEMPLE (CHARLOTTE, NC)
JAIN ASHRAM (LONG BEACH. CALIF.)
JAIN ASHRAM (AURORA, OH)
JAIN CENTER (TORONTO, CANADA)

Under the able guidance of Acharya Sushil Kumar ji, many chapters of International Mahavir Jain Missions (IMJM's) have been opened in U.S.A., Canada and other parts of the world. Siddhachalam is the Headquarter of IMJM, and also growing into an active link between many independent Jain Societies/ Centers. The Jains in North America are taking a very keen interest in future development of Siddhachalam as a place of great pilgrimage in this part of the globe

Gurudev Shri Chitrabhanu ji has also established many Jain Meditation Centers and contributed substantially through his publications and lectures for propagating Jain religion in U.S.A and Canada

In the following pages is given the list of Jain Centers and Societies of North America (U.S.A. & Canada) and other countries. Any errors and ommissions in the list may kindly be intimated to :

The Secretary General, Ahimsa International,
688 Baba Kharak Singh Marg, New Delhi-110001 (INDIA) and
Siddhachalam,R D. No. 4. Box 374, Blairstowns, N.J. 07825, U.S.A.

SOCIETIES AND CENTERS OF NORTH AMERICA (U.S.A. & CANADA)

Jain Society of Toronto, 247 Parklawn Rd., Toronto, Ont, Canada M8Y 3J6
Mr. Ramnak Kothari 416 498 1597

This society has a place of worship. Regular Puja and Jain School for children along with celibration of all Jain festivals are the main activities.

V.P. Mr. Motilal Champse, Sec. Mr. S.A. Bhuvanendra, Tre. Mr. M. Shah.

Jain Society of Metro Washington, 11820 Triple Crown Rd., Reston, VA 22091, U.S.A. Dr. Manoj Dharamsi 703 620 9837

Puja, Bhavana, Teaching Jain Religion to children, adult discussion group once a month, arranging speeches by Jain Scholars, maintaining a Jain Library and a yearly camp are the main activities.

V.P. Mr. Ramnik Sanghvi, Sec , Dr. Harshad Shah, Tre. Mr. S. Shah.

India House of Worship Inc., 1428 Chilton Dr. Silver Springs, Maryland 20904
Dr. Mukund J. Shah 301 279 0985

Publishes a quarterly journal "Samskar in English, Hindi & Gujrati". Puja and organising Parvachans are the main activities.

V.P. Mrs. Daksha N. Shah, Sec. & Tre. Mr. B.P. Shah

Jain Center of Pittsburgh, Hindu Temple, P O. Box 56 Monroville PA 15146, U.S.A.
Mr. Vinod Doshi 412 856 9235

In their new place of worship, this group celebrates all Jain festivals and provide Cultural, Intellectual and Religious interchanges between Jains and other communities.

Mr. Premchand Shah, Mr. Vinod Shah and Mr. Vasant Shah.

Jain Society of Greater Detroit, 43198 Carlisle Ct. Canton, MI 48187, U.S.A.
Mr. Suresh Shah 313 453 8843

Children Camp, Lectures by Scholars, Jain Study Classes and celebration of Jain parvas.

V.P. Sharad R. Shah, Sec. R. Chandrakant, Tre. M. Doshi

Jain Society of North Texas Inc. 905 Morningstar Trail Richardson, TX 75081, U.S.A. Dr. Anant K. Jain 214 231 5208

Children and Adult Religious Education and Discussion, Satsang and arti are the main activities.

V.P. J.C. Shah, Sec. & Tre. Mr. Manoj Shah.

Jain Society of Houston, 5603 Canyon Forest Dr. Houston TX 77088, U.S.A.
Krishna A. Gosavi 713 445 0261

Bhavana, celebration of Jain parvas and Lectures of Jain Scholars and Education.

V.P. Manoj Kumar, Sec. Bharat Shah, Tr. Mohit Shah.

Jain Center of Southern California, 2912 W. Lincoln Ave. Anaheim CA 92801, U.S.A. Mr. Shiris B. Seth 714 527 2455

Children Camp, Mahila Mandal, Swadhyaya Group, Library and Pathshala for Children alongwith Puja and Jain religious celebrations.

V.P. Dr. M.B. Mehta, Sec. Ramesh P. Shah, Tr. Chandrakant Shah.

Jain Study Center of North Caroline, 1119 Flanders St. Garner NC 27529, U.S.A. Ramesh G. Fofaria 919 772 8473

Distribution of Jain Literature, Children Program, Philosophical Discussion on Jainism and other Religions, Puja etc. and Family Group Camping

V.P. & Tre. Bipin Shah, Sec. Parvin K Shah.

Jain Center of Cincinnati & Dayton, 1606 N. Marshall Rd. Middleton, Ohio 45042, U.S.A. Dinesh Punater 513 422 7563

Publishes membership directory & monthly News letter, Meditation sessions Invite Speakers, Celebrate Jain Parvas and Annual picnic in summer.

V.P. Mr Damroo Shah, Sec. Mr. Niranjan Shah, Tre Mr. Parvin Shah

Jain Society of Greater Cleveland, 13579 Ridge Rd. North Royalton Ohio 44133, U.S.A. Dr. K.C. Bhaiji 216 237 7589

This is the Head office for International Mahavir Jain Mission. Bhavana and Celebration of all Jain festivals. Publication and Distribution of Jain Literature Medical Aid to Visiting Jain Gurus.

V.P. Dr. T.J. Salgia, Sec. & Tre. Mr. Manohar Daga

Jain Center of Connecticut, 1 Coach Drive, Brockfield Ct 06805, U.S.A. Ashwin V. Shah 203 795 0430

Organising Plgrimage tours, Invite Jain Scholars and Musicians, Children Programs, celebration of all Jain festivals, Library, Bhavana and Prayers.

Sec. Navin M. Chheda, Tre. Bharat H. Shah.

Jain Society of Rochester, 1494 Jackson Road Penfield NY 14526, U.S.A. Kokila Doshi 716 586 7560

Monthly Poojas, Classes for Children, Celebrate Jain Festivals, Samvatsary Prtikraman, Invite Speakers and Annual Picnic.

V.P. Dilip Mehta, Sec. Surekha Rajparia, Tre. Nancy Shah.

Jain Society of Long Island, 22 Cedar Place Kings Park NY 11754, U.S.A. Harish Shah 516 269 1167

Publication of regular Newsletter, Celebration of all Jain Festivals, Monthly Meditation, Meeting and Bhavana.

V P. Jayant Shanghavi, Sec. Arvind Vora, Tre. Praful Lakhani.

Jain Center of South New Jersy, 38 Dunhill Drive Voorhees, Nj 08043, U.S.A
Mahesh Shah 609 772 1527

Inviting Jain Scholars and Musicians, Religious Classes, Puja, Celebration of All Jain Festivals and Bhavana.

Jain Center of America, 43-11 Inthaca Street Elmhurst Ny 11373, U.S.A.
Rajani Gandhi 516 248 8553

Celebrate all Jain Festivals in their own Temple, Regular Puja and Bhakti, Paryushan observation are their main activities.

V.P. Kumar Javeri, Sec. Arvind Vora, Tre. Naresh Shah.

International Mahavir Jain Mission, 7 Shavian Court, London, Ont. Canada N6G 3G9
Mrs. Raj Kumari Jain 519 432 7726

Actively engaged in Coordinating various Jain Organisations in North America and Participation in Jain Study Group of Ontario and the activities of Siddhachalam.

Sec. Chander M. Jain.

House of Health & Yoga, 197 Niagara Blvd. Fort Erie, Ont. Canada L2A 3G7
Mr Shanti Parakh 416 871 7987

This the Head Office for I.M.J M. Ontario, Celebrate all Jain Festivals, Arrange Lecture Workshops for visiting Scholars and Yogies, Propogate vegetarianism, Natural Healing through Reflexology and Herbs.

International Mahavir Jain Mission, 128 Westwood Crescent Welland, Ont. Canada L3C 4R3 Mr. Kamal K. Jain 416 735 6194

Actively engaged in establishing a Jain Center in Niagara Peninsula Ontario, Canada and assisting various I.M.J.M. organisations in North America.

International Mahavir Jain Mission, 8245 Renard Street, Brossard PQ. Canada J4X 1R6. Mr. Parkash Baid 514 465 2542

In their own Place of worship they do Bhajan, Kirtan and Puja every Month, Celebration of all Jain Festivals

V.P. Mr. Pawan Jain.

International Mahavir Jain Mission, 30502 Abington Ct. Laguna Niguel Ca. 92677, USA. Mr. Mohinder Singh Jain 714 522 6256

Children Camp for Religious Studies. Arranging of Lectures on Jain Philosophy, Meditation and Yoga meetings, Celebration of all Jain Festivals and Social and Cultural Get togethers.

V.P. Inder Jit Jain, Sec. Sumat K. Jain, Tre. Surjit K Jain.

Jain Meditation Int'l Center, P.O. Box 823 Station 'K' Toronto Ont. Canada M4P 2H2 Irena Upenieks 416 787 7309

Sponsoring Public Lectures for Jain Scholars, Distribution of Books on Jainism and Meditation, Consultations on Vegitarion Diets and Fasting and weekly Meditation Evening.

Sec. Gerri Dube, Tre. Cherryl Connoly

The Yoga & Meditation Center of Pit', 707 Bellefonte Street, Pittsburgh Pa 15232, U.S.A. Susan Segall (Sharda) 412 682 2261

Audio & Vidio Lectures on Jain Philosophy, Weekly Satsang, Group Instructions on Hatha Yoga & Upayoga, Vegetarian Cooking and Meditation and Individual Counselling.

V.P. Judy Martin (Sujata), Sec. E. De Piero (Kauruna). Tre. J. Beelbot (Jugadish).

Jain Meditation Center, P.O. Box 87 Burlington, Boston Ma. 01830, U.S.A. Jonn Sherwood (yogashree) 617 272 3980

Meditation Classes at and Center at Community College, Hatha Yoga and Nutrition Classes.

V.P. Valentina Canelias, Sec Tim Hauserman.

***Jain Meditation Center, 21 Mellon Avenue, West Oranga, NJ 07052 U.S.A.* Danesh (Derek) Cockayne 201 731 0023**

Open Talks and Discussions on everyday problems, Meditation, Discussion on How to Respond to different Energy Centers, and Healing oneself using these Energy Centers.

Bahubali (Bob Feinson)

Jain Meditation Centre, 426 West Ellet Street, Philadelphia, Pa 19119 U.S.A. Kamala (Kathy Tague) 215 438 2953

An on-going study group on Sunday evenings using tapes and books. Accomodation for out of town guests available.

Jain Meditation Int'l Center, P.O. Box 730 Radio City Station, New York Ny 10019, U.S.A. Shree Chitrabhanu 212 534 6090

World Head Office for JMIC. Vidio Talks, Begining Meditation, Meditative Counselling, Meditation and Stress, Vegetarian cooking and Animal Rights Coalitions

Jain Peace Felloship, 48½ Elmwood Avenue, S. Norwalk Ct. 06854, U.S.A. Prem Hart 203 866 2785

Holiday satsang, Meeting twice monthly.

Jyoti 212 737 1488, Mamata 212 362 6483

Siddhachalam RD4, Box 374 Blairstown NJ 07825, U S.A. Acharya Sushil Kumar 201 362 9793

This is the North American Head Office of International Mahavir Jain Mission. [Please see the Article for Siddhachalam in this Souvenir for detailed list of activities.]

International Mahavir Jain Mission, Canada, Moraine Hill Drive, Scarborough (Ont) CAN. Harish Jain Tel. 416–293–7343

This is the Canadian Head Office of IMJM

Some other Societies :

Jain Social Group
30526 Rhone dr.
Rancbo Palos Verdes CA90274 U.S.A.
Mahendra Khadhar

Ahimsa Vihar 7 Tomahawk Lane
Westport Ct06880
Pauline Mitchell 203 255 5870

Jain Society of Charlotte
6215 Old Coach road
Charlotte NC 28215
Dhiru Bhai C. Patel 704 535 2111

Internationol Mahavir Jain Mission
7913 Cox road 2
Westchester OH 45069 U.S.A.
Dr. Sulekh C Jain 513 777 1554

International Mahavir Jain Mission
7 Pinlock Drive
Galesferry CT 06335 U.S.A.
Yoga Nand (Ric Pezzulo) 203 464 6335

Jain Centre of Greater Boston
83 Fuller Brook Road
Wellesley. MA 02181 U.S A.
Vinay Jain 617 237 5997

Jain Society of Chicago
P. O. Box 1213
Morton Grove IL 60053 U.S.A
Bhupan Shah 312 674 0592

Jain Society of Chicago
P.O. Box 1043
Bensenville, IL 60106 U.S.A.

Jain Society of Kansas
403 Holiday Drive
Lansing, KS 66043 U.S A
Swaran K. Jain

Jain Center of New Jersey
233 Runnymede Road
Essex Falls. NJ07021 U.S.A
Sanat Jhaveri 201 228 4355

International Mahavir Jain Mission
5540 Woodbnry Hills Drive
Parma OH 44234 U.S.A.
Dr. Tansukh Salgia 216 884 8939

Muni Sushil Jain Ashram
722 Tompkins Ave
Staten Island NY 10305 U.S.A.
Acharya Sushil Kumar 718 447 4948

Jain Center of Northern California
3552 Lancelot Court
Fremont, CA 094536 U.S.A.
Prem Jain 408 736 9730

International Mahavir Jain Mission
3125 E. Ocean Blvd.
Long Beach CA. 90803 U S.A.
Mohinder Singh Jain 213 438 8368

Internationl Mahavir Jain Mission
161 Devorah Drive.
Aurora OH 44202 U.S.A.
Peter Funk 216 562 9802

Center for Meditation & Holistic Health
1017 State Street.
New Haven CT. 06511 U.S.A.
Jai Ga Neshananda 203 785 1236

Ahimsa Vihar
80 Fulling Mill Lane
Fairfield CT. 06430 U.S.A
Guruchhaya (Sue Currim) 203 255 0432

N.E. Siddhachalam Foundation
5McNeil Drive
Southboro MA. 01772 U S.A
David Markey 617 324 4318

Jain Yoga Center
190 Clifton Street
Malden MA. 02148 U.S.A
Pat Bruno 617 324 4318

International Mahavir Jain Mission
4882 Scarletwood Terrace
San Jose CA 95129 U.S.A.
Pravin Jain 408 257 5491

International Mahavir Jain Mission
2209 Vickers Drive
Plano TX. 75075 U.S.A.
Sudhesh Arora 214 596 8676

Jain Center of Houston
3419 Palm Desert Lane
Missouri City TX. 77459 U.S.A.

Mahavira International
608 5th Avenue
New York NY 10020 U.S A.
K C. Surana 212 489 1070

Mahavir International
25 Inner Circle
Des Plains IL 60016 U.S.A.

Jain Social Group
Chicago
Arvind Shah 312 887 8770 U.S.A.

Jain Centers and Societies-World Wide :

International Mahavir Jain Mission
38 A Macdonnell Road 4/PL
Hong Kong
Bhimraj Kothari Tel 237454

Jain Asharm
322 Hamstead Road
Handsworth Wood
Birmingham B20 2RA (U.K.)
Harish Mohan Jain 021 551 1769

Jain Ashram
321-323 Kilburn High Road
London NW6 7JR (U K.)
Jagdish Jain 328 3646

International Mahavir Jain Mission
25 Sunny Gardens
Hendon, London (U.K.)
Pushpa Jain 01 203 1634
Jain Asharm

15 Ahornen Laan
Wilrijk, Antwerp, Belgium
S. C. Mehta Tel 38 278 465

International Mahavir Jain Wission
P. O. Box 1429
Mombasa, Kenya. Africa.
Vinay C. Savadia

When other sleep, be thou awake—
Trust not anyone, thou prudent and wise
Dangerous are moments, week thy frame
Be ever alert like a Bharunda bird.

Uttaradhyayana, Chap. IV. 6

The Spell of The 'Mantra'

(An Individual Perception)

Shri Lakshmi Chandra Jain

I am the fortunate inheritor
of the magic Mantra
NAMOKKAR
Recited by millions of devotees
Multiplied billions of times
In mute utterances.
I have realised instinctively
The magic might of Mantra.
It is not merely a verbal text
It is the sheet anchor of my Soul—
Our Souls.

Its texture, through all its warp and woof,
is woven with Faith and Fervour
Piety and Devotion of millions and millions
of my predecessors and compatriots.
I am the proud inheritor of the Mantra !

Its magic and mystique
Has ever been a moving experience
For those in Conflict, distress and dire doom.
How does the magic work, I wonder !

Acharyas and Pandits have explained
word by word, letter by letter,
syllable by syllable — its significance.

Though their erudition baffles
The faith kindles brighter.

We recall the story of a repentent
Illiterate thief—Anjan
who mastered his fears
Through faith reposed unflinchingly
In the utterance of the Mantra
By the Seth—Sudarshan.
The sound of the end-syllables
Reverberated in his brain,
tilt of the Soul's Song
"Tanam Tanam Tanam
Seth's utterance is Pramanam
My article of Faith

To decode the metaphor is to explain
that the Mantra worked as 'Anjan' (eye-drop)
To cure the thief of his blind greed
So he could have the perception,
of all that is spiritually beautiful, 'Sudarshan'

How do I recite the Mantra ?
NAMO ARIHANTANAM—
But Why not Namo Siddhanam ?
Logic questions; the instinct replies—
Though, the Siddha
The First and in the forefront
The most supreme and really liberated
A formless, weightless, effulgence
Far far from us
Reposed in unruffled bliss
Self-reflecting knowledge
Unalloyed prowess
Pure and prestine perception

Deserves precedence, yet
Spiritually Self-seeking as we are,
We prefer to remember first
The Arihant the Tirthankar
The Ford-builder, the benevolent helmsman of our Age.

His preachings and precepts
Accessible to us through, Ganadhar—
The upholder and interpreter of the Lord's doctrines
For the good of the Ganas—the people.

From Rishabha to Parshva
Each of the twentythree successive Ages,
Followed in the footsteps of its Tirthankar.

Ours is the aeon of Mahavir
Spanning these twentyfour centuries !
Hallowed is our prayer
Capsuled in the eternal Flow of Time
Namo Arihantanam.

And I bow to the trinity of the Ascetic Order -
Namo Ariyanam
My homage to Acharyas
Who guide the Sangh to spiritual ascendency
Collectively and individually—
Administering atonements to the faltering ones
Holding up the moral mirror
To reflect the glory of the Triple Path
And solidity of the fourfold pillars
of Social order—
Shravaks, Shravikas, Munies and Aryakas.

NAMO UVAJJHAYANAM

I bow to Upadhyayas
Who generate veneration to learning—
Disciples and helpmates of Acharyas
Ever teaching, ever learning
The torchbearers of the Dharma.

NAMO LOYE SAVVA SAHUNAM

I bow to the Sadhus
The gentle souls
Who in all climes and countries
Travel the tortuous path of Mahavratas
With equanimity—
Always alert in the control of
mind, word and deed
Apostles of Ahimsa
WHATEVER THEIR CREED !

Categories in their composit reckoning
These are the Parmeshthis Five
Staying steadfast in their goal supreme,
I bow to them
The fountain-heads of all grace
That vanquishes sins,
The blessing that surpasses all other blessings
In its potential benefaction.
MANGALAM.

Bharatiya Jnanpith
18, Institutional area,
Lodhi Road,
NEW DELHI-3

Time fleets, quick passes the day,
Pleasures last not till eternity,
They come to men to go away,
Like birds when fruitless becomes a tree.

Uttaradhyayana, Chap. XIII. 31.

Pleasures give but little joy,
Suffering intense and very long,
Worldly life obstructs liberation,
Of evil it is a veritable mine

Uttaradhyayana, Chap. XIV. 13.

International Mahavir Jain Mission, Canada

Dr. Harish Jain, Hamilton, Canada
Mr. Chander M. Jain, London, Canada

The International Mahavir Jain Mission is registered as a charitable, non-profit Corporation in Ontario, Canada on Nov. 18, 1983. The Trustees and the Officers of this Corporation have applied to the Government of Canada for a similar Status.

The IMJM of Canada was established by the divine inspiration of His Holiness Acharya Sushil Kumarji Maharaj. Its officers will work under his spiritual guidance in order to promote the principles of AHIMSA (non-violence), ANEKANTAVADA (multiplicity of view points) and vegetarianism, and the teachings of Arihantas.

The main aim of the activities to be undertaken by the IMJM of Canada will be to raise the level of spiritual awareness and humanitarianism among its members and society at large.

In order to accomplish these objectives, the IMJM will organize and support lectures, seminars. discussion groups, conferences, exhibitions, tours and the like. It will also help to establish teaching and research centres and organize camps for children, youth and adults and other related activities.

Officers of the IMJM Canada are the following :

Chairman	: H.H. Acharya Sushil Kumarji Maharaj
Vice-Chairman	: Shanti Parakh (Fort Eric, Ont. (416) 871–7987)
President	: Harish Jain (Hamilton, Ont. (416) 525-5651)
Vice-Presidents	: Kamal K. Jain (Welland, Ont. (416) 735–6194) Prakash Baid (Montreal, Quebec (514) 465–2542) Shan Jain (Oshava Ont. (416)579–0646)
Legal Adviser	: Shanti Shah (Toronto, Ont. (416) 881–7535)
General Secretary	: Surinder K. Jain (Toronto, Ont. (416) 293–7343).

Secretaries	: Pawan Jain (Montreal, Que., (514) 337-8796) Kanak Chaupra (Toronto, Ont (416) 491-5739)
Treasurer	: Chander M. Jain (London, Ont (519) 432-7726)
Advisors	: Kesav Chandaria (Toronto, Ont. (416) 497-8228) Parshotam L Jain (Ottawa, Ont. (613) 825-5167) Mahinder Mehta (Toronto, Ont. (416) 241-2044) Sagar C. Jain (Hamilton, Ont. (416) 388-7221) Pravin Shah (Toronto, Ont. (416) 820-5517) Lalit Pansar (Toronto, Ont. (416) 677-8009)
Mailing Address	: IMJM (CANADA) 41 MORAINE HILL Drive SCARBOROUGH (TORONTO) ONTARIO, CANADA MIT 2A1 Tel. · (416) 293-7343

Only two virtues are enough, why should the good stand in need of many (virtues) ? — anger short-lived like a lighting flash and friendship enduring like a line inscribed on a rock.

(Vajjalaggam, 42)

One can understand if the virtuous feel elated because of their good qualities or if the wealthy feel elated because of their wealth. But the wicked take pride in their faults. Passing strange is the way of the wicked !

(Vajjalaggam, 55)

Jain Society : Jain Centre

(Toronto, Ontario, Canada)

Brief History :

Toronto has a total population of approximately 2,225,000. It is the largest multi–racial city in the province of the Ontario in Canada. Amongst its inhabitants, live peacefully about 500 Jain families. trying to establish a "home away from home" in the hope of better future and better life for themselves and for their children. They occupy a prominent place with other societies in this beautiful multi-cultural land. Jainism being an old religion, it has got recognition as a 'faith'with other 'faiths' with Inter Faith Orgnization as well as the Government of Canada

There were quite a good number of Jains in Toronto, but since Seventies they have increased gradually with new immigrants from Africa, Aden, India and the United Kingdom These immigrants mostly businessmen, industrialists and professionals had sufficient religious and cultural background from the countries they came from.

The Jain Society was first established in February 1974 with a few members then, which has subsequently increased, and there are at present 100 ordinary members and 110 life members on the roll. Membership for an ordinary member is $ 11.00 and life member $ 151.00. It is open for anyone, without distinction of caste or creed. The Society is a religious body, registered with the Government of Canada as such, and all its donations are tax free. Under the Constitution, election is held annualy and an Executive Committee with 4 office bearers, and 6 members are elected. There are 5 trustese on the Board of Trustee.

Mahavir Jayanti, Mahavir Janma Vanchan, Paryushana Parva, Dasha Lakshana Parva and Mahavir Nirvan (Diwali) are all celebrated by the Jain Society and over 500 Jains attend these functions. The Society also arranges and organises discourses, from Jain Acharya, Muni or Guru who are available in North America. In addition,the Society also organises lectures from educated and learned persons of any faith who are profoundly interested and familiar with Jain faith and philosophy.

Jain philosophy and doctrine has made a deep impression in the minds of Jain youths, and during Paryushana Prava, along with other normal religious rituals of Samayik and Pratikram, Puja and Pravers, penances, like fasts from 2

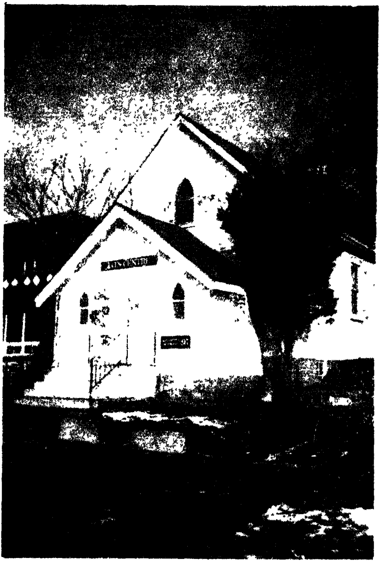
to 9 days have been recorded in the last couple of years All such Tapasvis are honoured for their 'tapasyas' during a gathering on 'Samvatsari' and suitable gifts by the Society as well as other individuals are presented to them.

JAIN SOCIETY AND THE JAIN CENTRE OF TORONTO

The Society has a property acquired for 'Jain Centre' at 247 Parklawn Road, Toronto. It was bought on 6 Oct, 1983 at a price of $ 110,000 and was renovated



Inside picture of Toronto Jain Centre



Outside picture of Toronto Jain Centre

at a cost of $ 15,000. On the main level of the building, a beautiful statue of Lord Mahavir has been installed in a Chamber, and a lounge or a hall, of fairly large size is used for congregation In the lower level washrooms are located, together with a full kitchen as well as a hall for eating and dining.

Before the acquisition of the Jain Centre, there was a temple at the residence of a Jain family. This temple was subsequently transferred to the Jain Centre at an inauguration ceremony on 27 November 1983. At the invitation of the Jain

Society, Acharya Sushil Kumar and Muni Amrendraji had graced and blessed the ceremony. On this occasion other distinguished persons as well as the CBC were invited, and a script of the whole ceremony has been taken by the CBC.

Commencing with the chanting of Navkara Mantra by Munijis, Puja ceremony to inaugurate the 'murti' was performed by the devotees, and on its completion, Acharya Sushil Kumar gave a very impressive discourse on Navkar Mantra, its value and its effect, as well as on non-violence, with special emphasis on today's world tense situation.

Since the inauguration of the Jain Centre, the activities of the Society have considerably increased, and the following programs are regularly performed:

1st	Sunday of the month		Puja in Hindi
2nd	"	"	Jain School & Children Program Teaching in English
3rd	"	"	Samayik, Puja, Prayers etc
4th	"	"	Youth's Program

Over a period of one year, several lectures on Jainism, Bhajans, and other social programs were organised, and were attended by a large gathering.

On 25 November 1984, the Society had celebrated the first anniversary of the Jain Center, and Snatra Puja was performed Again on 9 December 1984 the Society celebrated the first anniversary of the Children Program.

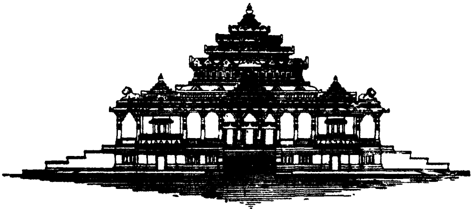
The Society hopes that the activities so far performed shall continue in the years to come, and with the cooperation and support of all its members, the Society will thrive and achieve success in all its activities

247 Parklawn Road
Toronto, Ontario
Canada
M6Y 3J6
(416) 251-8112

With movements careful and cautious,
Careful standing, sitting and lying,
And with careful eating and careful talking,
One ensnares not self
In the bondage of evil deeds

Dasavaikalika, Chap. IV. 8.

Shri Atam Vallabh Jain Smarak Shikshan Nidhi



Shree Atam Vallabh Jain Smarak Shikshan Nidhi is an All India Charitable Trust created in 1974—the Holy year of 2500th Nirvana of Bhagwan Mahavira—in order to highlight the principles of Ahimsa, Anekant and Aparigriha etc enunciated by the Lord, which are more relevant and true in the present day context.

Vijay Vallabh Suri—A Great Reformer :

Jain Acharya late Shree Vijay Vallabh Surishwarji Maharaj (1870–1954), was a seer and saint with a vision. Though born in Baroda, he preached and propagated Hindi and wore Khadi throughout his life. He chose 'education' as the vehicle to spread the imperishable holy ideals of Jainism He worked for unity amongst all the four sects of Jain community-nay the whole mankind. He also took up the cause of middle and lower classes. He made 'Shiksha', 'Sanghathan' and 'Seva' as the creed of his life. He planned to start a Research Institute on modern lines. At the age of 84 he left for his heavenly abode in 1954.

A Tribute :

In grateful rememberance of his inestimable services for human welfare, it was decided to erect a Memorial (Smarak) in the capital of the country in his cherished memory and to establish a multi-purpose educational institution in

consonance with his preachings. This was thus the beginning of the well-meant project .

Inspiration :

Jain Sadhvi Mahattra Shree Mrigavatiji Maharaj took up the thread and has committed herself to translate this cherished desire of the Jain community into action. She is very scholarly, dynamic and practical and has thoroughly studied the Agamas.

Late Seth Kasturbhai Lalbhai, a philanthropist, educationist and doyen of industry took keen interest in the project and guided its plans He was made the Founder-Patron of the Trust.

Activities :

1 Research on Indology with emphasis on Jainism
2. Reference library with rare manuscripts and books.
3. Museum on Jain and contemporary art.
4. Reproduction of ancient art and scriptures
5 Publication of useful literature in oriental and modern languages
6. Research on science of nature cure, yoga and Indian medicines
7 Modern school for boys and girls with accent on moral science and industrial training.
8. Impart education in art and craft to women of the area
9. Provide medical aid to the vicinity.

Facilities for Scholars and Visitors from India and Abroad :

In addition to these varied fields of activity, a Guest House has already been constructed for providing comfortable lodging and boarding to visitors, Research Scholars and students from India and overseas. Special arrangements will be made for the Jain Sadhus and Sadhvis to stay and prosecute their studies of scriptures and meditate for self-realisation. A mess under a separate Trust i.e. Shree Vallabh Smarak Bhojanalaya Trust has already been commissioned for providing wholesome food.

The Memorial—Shree Atam Vallabh Sanskriti Mandir :

The memorial will be rich in oriental art Use of steel, due to its limited life, is forbidden in the construction of temples and monumental buildings as per Indian architecture, hence stone is being used in the structure including the vast foundation, even though costlier and time consuming.

However, in order to partially economise on cost and erection time, the adjacent Guest House has been built in RCC Samrans have been built over its two rear corners in tune with the Samran over the central dome of the memorial. There will be a temple in the middle with a beautiful Shikhara.

The foundation stone was laid on 29th November, 1979 with the holy blessings of Sadhvi Mrigavatiji Maharaj in the presence of thousands of Jains coming from all parts of India.

The whole complex has been named as Shree Atam Vallabh Sanskriti Mandir. Nidhi has by now acquired a total of 20 acres of land for the purpose The entire memorial building will have a covered area of 15,000 sq ft. at the ground floor with a similar space at the basement The complex will be divided mainly into following seven major sections :

I. Main Shrine :

The main shrine with a covered area of about 9,000 sq.ft is being constructed at a distance of 300 ft. inside the main gate A 7 ft. thick massive stone bed was erected in red stone slabs to support the props and pillars White pink stone is being used in the superstructure and it will add to the architectural grandeur of the memorial The height of the structure will be 84 ft in consonance with the age of Shree Vijay Vallabh Suriji Maharaj The dome will have a diameter of 64 ft – the only of its type in Northern India. A 45" high idol of the Saint will be installed on a 4 ft high pedestal (Altar) in the central hall which will be covered with a well-carved out Samran on the top.

II. Bhagwan Vasupujya Jain Temple :

Within the complex, in between the main shrine and the Guest House, there will be erected a befitting temple with Bhagwan Vasupujya as the presiding deity (Mool Nayak), having a covered area of about 1575 sq. ft This will help the inmates visiting scholars and the tourists to offer their prayers and meditate in peaceful, calm and serene atmosphere.

A separate Trust under the name of "Shree Vasupujya Jain Swetamber Mandir Trust" has been established for the erection and maintenance of the said Temple.

III. Guest House :

This comprises of retiring rooms for visitors and guests besides boarding and lodging for the scholars and the senior staff. This is spread over in an area of about 4500 sq. ft.

IV. Basements :

Whereas the basement underneath the main shrine will house the contemporary Art Museum, that under the Guest House provides accommodation for the library and Research centre.

V. Landscaping :

The complex will have two parallel flower bedecked paved foot-paths. The path-ways will be flanked with grassy lawns, choicest flower beds and ornamental

and shaded trees. The parks will have stone pillars with inscriptions of the Sermons of Bhagwan Mahavir in ancient and modern languages.

There will be sufficient space available within the complex for the purpose of large gatherings, functions and camping. A large overhead tank will be erected for water supply.

VI Devi Padmavati Temple :

A separate small but beautiful temple of Mata Padmavati Devi has since been erected as per Jaina Shilp and its 'Pritistha' ceremony was duly performed on 11th May, 1984. This has already become a star attraction. The management of this temple is being looked after by Devi Padmavati Charitable Trust.

VII Future Plans :

It is envisaged to add an administrative block, an outdoor dispensary, an Upashraya, a public school, an Industrial Training Centre for students, a hostel, an Art & Craft School for Women, a Community Centre and a Children Park in the times to come

Aspirations :

It is hoped that this will be a beautiful memorial in the middle of lush green area at the gateway of Delhi on Amritsar-Delhi Grand Trunk Road The architecture will be one of its kind in this part of India. The memorial will be a secular centre for learning in every sense of the term. Smarak Nidhi has been fortunate to acquire a rich collection amongst others, of about 11,000 manuscripts on Indology, some with paintings in gold and silver leaf A bulk of these were retrieved from Pakistan after partition of India. A little away from the metropolis, the memorial and the natural surroundings will provide the much cherished solace to seekers of tranquility and peace as also higher knowledge

Bhogilal Leherchand Institute of Indology :

In furtherance of the objective of research, Shree Atam Vallabh Jain Smarak Shikshan Nidhi, Delhi and Bhogilal Leherchand Foundation, Bombay have jointly sponsored this Institute. The inauguration was performed by Shri Pratap Bhogilal during the course of a solemn ceremony held on 10th May, 1984 under the Chairmanship of Dr. Daulat Singh Kothari, Ex-Chairman, University Grants Commission and the patronage of Sadhvi Shree Mrigavatiji Maharaj. The classification and cataloguing work of books and manuscripts has already started

Financial Estimates and Construction Programme :

The above beautiful complex according to the estimates made at the time of inception, would cost about a crore of rupees and may take seven years to construct. The rising trend in prices may further escalate the cost. The additional buildings will surely increase the outlay on the project.

Svaraj In Ideas In Jainism

Shri Gyan Chand Biltiwala

Mahatama Gandhi wrote in 'Hind Svaraj' in 1909. It prescribed India's political freedom. Krishan Chandra Bhattacharya wrote 'Svaraj in Ideas' in 1923 and called for the country's cultural and intellectual freedom. Political freedom India achieved in 1947. Its cultural and intellectual freedom is a desideratum yet.

Gandhi and Bhattacharya talked of freedom at national and community level. Jainism talks of freedom, Moksha, Svaraj at all levels, individual as well as collective. Its collective aspect encompasses the whole mankind and even goes beyond to all sentient beings. Individual aspect is its major concern, as the ultimate Moksha from Samsara is purely an individual phenomenon, and the journey to that end is also individual.

Individual is constantly engaged in the process of give and take of ideas with others Idea is a great force. When it is lived with conviction it transforms the whole personality of the individual. All our miseries have their roots in foolish ideas, and there is no panacea other than Samyakjnana. So vital to our present and future in this life and afterwards is our world of ideas that we cannot overstress the caution against all complacency. Deceptive ideas arising in us of their own, coming to us from our family, region, country, cultural tradition, religious sect etc. must be rejected outright. There is no poison deadlier

Desire to live a happy, healthy, free life is not, unfortunately, everyone's lot Mostly, people feel cosy in their nest of deceptive ideas. They do not want to come out of it. They love their chains. The brave ones only dare examine and root out the false ideas.

How to test that an idea is liberating ? In short, the idea which does not insult the sovereignty of the individual and which puts all the apparently low and high on the same footing is liberating Again, the idea which cleanses the individual of his impurities and fills him with joy and mutual respect is liberating.

A lover of Svaraj in ideas is Anekantic in outlook. He tries to understand others' point of view. Even the idea playing havoc in other's life is washed of its Ekantic view and then it shines as one aspect of the truth. Imbued with

Anekantic broad-mindedness he feels that he is belonging to all times and places. All people regard him as their brethren To him even animals and trees do not look alien. He declares with Acharya Kundakunda "I am equal with all the living beings. I have enmity with none. I relinquish all desires and hopes. I become equanimous,"

Behind School of Arts,
Kishanpole Bazar,
JAIPUR-3.

Any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Himsa, assuredly.

(Prusharthasiddhupaya, 40)

Birth does not lead to greatness, but cultivation of numerous virtues by a man leads him to greatness It is a pearl that possesses real greatness and not the pair of shells in which it is produced

(Vajjalaggam, 687)

Character is far better than birth in a high family, poverty is far superior to ill-health; learning is far better than royalty and forgiveness is preferable to the rigorous practice of austerities

(Vajjalaggam, 85)

हिन्दी खण्ड

जैन आगम साहित्य

साध्वी कनकश्री

जैन साहित्य आगम और आगमेतर—इन दो भागोंमें विभक्त है। जैन वाङ्गमय का प्राचीन भाग आगम कहलाता है।

आगम साहित्य चार विभागो में विभक्त है—1. अंग 2. उपांग 3. छेद और 4. मूल। आगम-साहित्य का यह वर्गीकरण प्राचीन नहीं है। इसका प्राचीन वर्गीकरण अग-प्रविष्ट और अग-बाह्य के रूप में उपलब्ध होता है।

अंग-प्रविष्ट साहित्य महावीर के प्रमुख-शिष्य गणधरो द्वारा रचित होनेके कारण सर्वाधिक मौलिक और प्रामाणिक माना जाता है।

अर्हंत अपने अनन्त ज्ञान और अनन्त दर्शनके आलोकमें विश्व-दर्शन कर सत्य को उद्भासित करते हैं और गणधर शासन-हित के लिए उसे सूत्र रूप में गूंथते हैं। वह विशाल ग्रन्थ-राशि सूत्र या आगमके नामसे पुकारी जाती है।

अमितज्ञानी केवली तप, नियम और ज्ञानके वृक्ष पर आरूढ़ होकर भव्य जनोको प्रबोध देने हेतु ज्ञान की वर्षा करते हैं और गणधर अपने बुद्धिमय पटमें उस सम्पूर्ण ज्ञान-वर्षाको ग्रहण कर लेते हैं। इस प्रकार वे तीर्थ-हितकी दृष्टि से तीर्थंकरकी वाणीको सूत्ररूप में गूंथते हैं। यही गणधर सन्दृब्ध साहित्य-राशि अंग-प्रविष्ट कहलाती है। स्थविरोंने जिस साहित्यकी रचना की वह अनंग-प्रविष्ट है। द्वादशांगी अंग-प्रविष्ट है। उसके अतिरिक्त सम्पूर्ण साहित्य अनंग-प्रविष्ट है। ऐसा भी माना जाता है कि गणधरोंके प्रश्न पर भगवान्ने त्रिपदी-उत्पाद, व्यय और ध्रौव्य का उपदेश दिया। उसके आधार पर जो साहित्य रचा गया, वह अंग-प्रविष्ट कहलाया और भगवान् के मुक्त व्याकरण के आधार पर जो साहित्य रचा गया, वह अनंग-प्रविष्ट कहलाया।

दिगम्बर साहित्य में आगमो के ये दो ही विभाग उपलब्ध होते हैं—अंग-प्रविष्ट और अग-बाह्य। अनंग प्रविष्ट के नामों में अवश्य अन्तर है।

श्वेताम्बर परम्पराओं में प्राचीन विभाग यही रहा है। स्थानांग, नन्दी आदि में यही उल्लेख है। आगम विच्छेद काल में पूर्वों और अंगों के जो निर्यूहण या शेषांश बाकी रहे उन्हें पृथक् संज्ञाएँ मिली।

अंग-प्रविष्ट

अंग-प्रविष्ट का स्वरूप सदा सब तीर्थंकरो के समय मे नियत होता है। इसे द्वादशांगी या गणिपिटक भी कहते हैं। जैसाकि द्वादशांगी नाम से ही स्पष्ट है। अंग-साहित्य बारह विभागों या ग्रन्थों में विभक्त है, जो इस प्रकार है —

1. आचारांग	2. सूत्रकृतांग
3. स्थानाग	4. समवायाग
5. भगवती	6. ज्ञाताधर्मकथा
7. उपासकदशा	8. अन्तकृद्दशा
9. अनुत्तरोपपातिकदशा	10. प्रश्न-व्याकरण
11. विपाकश्रुत	12. दृष्टिवाद

दृष्टिवाद वर्तमान मे अनुपलब्ध है।

अनंग-प्रविष्ट

अनंग-प्रविष्ट साहित्य तीन भागो मे विभक्त है— उपाग, मूल और छेद-सूत्र। अनग-प्रविष्ट साहित्य नियत नहीं होता।

उपांग

उपाग साहित्य का पल्लवन स्थविर-आचार्यों ने अग-साहित्य के आधार पर ही किया था, ऐसा उसके नाम और संख्या-साम्य से प्रतीत होता है।

उपांग बारह हैं—

1. औपपातिक	2. राजप्रश्नीय
3 जीवाभिगम	4. प्रज्ञापना
5. जम्बूद्वीपप्रज्ञप्ति	6. सूर्यप्रज्ञप्ति
7. चन्द्रप्रज्ञप्ति	8. निरयावलिका
9. कल्पवतंसिका	10, पुष्पिका
11. पुष्पचूलिका	12· वृष्णि-दशा

अंग-प्रविष्ट के बारहवे अंग—दृष्टिवाद के लुप्त हो जाने पर भी उसका उपांग 'वृष्णिदशा' कैसे सुरक्षित रह गया ? यह भी शोध-विद्वानों के लिए विचारणीय प्रश्न है।

मूल चार हैं

दशवैकालिक, उत्तराध्ययन, अनुयोगद्वार और नन्दी।

छेद सूत्र चार हैं

निशीथ, व्यवहार, बृहत्कल्प और दशाश्रुतस्कन्ध।

कर्तृत्व

जैन-परम्परा में अर्हत् प्रोक्त, गणधर-सूत्रित प्रत्येक बुद्ध सूत्रित और स्थविर रचित वाङ्मयको प्रमाण-भूत माना है। अतः आगम-वाङ्मयकी कर्तृताका श्रेय उन्हीं महनीय व्यक्तित्वो को उपलब्ध होता है।

अङ्ग-साहित्य के अर्थ के उद्गाता स्वयं तीर्थंकर हैं और उसके सूत्रयिता हैं प्रज्ञापुरुष गणधर।

शेष साहित्य प्रवाहित हुआ है और चतुर्दशपूर्वी, दशपूर्वी और प्रत्येक बुद्ध आचार्यों और मुनियोंके मनीषा हिमालयसे। आचार्य वट्टकेरने भी गणधर कथित, प्रत्येकबुद्ध कथित, श्रुतकेवली कथित और अभिन्नदश-पूर्वी कथित सूत्रो को प्रमाण माना है।

इस दृष्टिसे हम इस तथ्य तक पहुँचते हैं कि वर्तमान अंग-प्रविष्ट साहित्य के उद्गाता हैं, स्वयं भगवान् महावीर और रचयिता हैं उनके अनन्तर शिष्य आचार्य सुधर्मा।

अनंग-प्रविष्ट साहित्य कर्तृत्वकी दृष्टिसे दो भागो में बंट जाता है--कुछेक आगम स्थविरो द्वारा रचित हैं और कुछ द्वादशांगोसे निर्यूढ़—उद्धृत हैं।

रचनाकाल

जैसाकि पहले बताया जा चुका है, अंग-साहित्यकी रचना गणधर करते हैं और उपलब्ध अग गणधर सुधर्माकी वाचना के हैं। सुधर्मा स्वामी भगवान् महावीरके अनन्तर शिष्य होनेके कारण उनके समकालीन थे। इसलिए वर्तमान अङ्ग साहित्य का रचनाकाल ई० पू० छठी शताब्दी सिद्ध होता है।

अङ्ग-बाह्य साहित्य भी एक कर्तृक नही है, इसलिए उनकी एक सामयिकताकी तो कल्पना भी नही की जा सकती। फिर भी आगमो के काल—निर्णय की दृष्टि से हमारे पास एक ठोस आधार है। वह यह है कि श्वेताम्बर पराम्परा में सर्वमान्य बत्तीस सूत्रों का व्यवस्थित संकलन आचार्य देवर्द्धिगणी के सान्निध्य में सम्पन्न हुआ था। उनका समय है ईसाकी चौथी शताब्दी। अतः आगम-संकलन की दृष्टि से आगमों का रचनाकाल यही उपयुक्त ठहरता है। वैसे ईस्वी पूर्व छठी शताब्दी से ईस्वी चौथी शताब्दी तकका समय आगम रचनाकाल माना जा सकता है। दिगम्बर परम्परा के अनुसार वीर निर्वाण के 683 वर्ष के पश्चात् आगमोंका मौलिक-स्वरूप नष्ट हो गया। अत उसे वर्तमान में उपलब्ध आगम साहित्यकी प्रामाणिकता मान्य नहीं है।

दिगम्बर आम्नाय में आगम लोपके पश्चात् जो साहित्य रचा गया उसमे सर्वोपरि महत्त्व षट्-खण्डागम और कषायप्राभृतका है।

जब पूर्वों और अंगो के बचे-खुचे अंशो की भी लुप्त होने की सम्भावना स्पष्ट दिखाई देने लगी तब आचार्य धरसेन (विक्रम दूसरी शताब्दी) ने अपने दो प्राज्ञ शिष्यों—भूतबली और पुष्पदन्त को श्रुताभ्यास कराया। इन दोनो ने षट्खण्डागमकी रचना की। लगभग इसी समय में आचार्य गुणधरने कषाय-प्राभृत की रचना की। ये पूर्वों के शेषांश हैं, इसलिए इन्हें पूर्वों से उद्धृत माना जाता है। ये ही दिगम्बर परम्परा के आधारभूत ग्रन्थ हैं।

श्वेताम्बर मान्यताके अनुसार तीव्र गतिसे ह्रासकी ओर बहती श्रुतस्रोतस्विनीको समय-समय पर होनेवाली आगम-वाचनाओंके माध्यमसे बचा लिया गया। फलत: नाना परिवर्तनोंके बावजूद भी वर्तमान में उपलब्ध श्रुतांश की मौलिकता असंदिग्ध है। इसी विश्वास के आधार पर श्वेताम्बर मूर्तिपूजक परम्परा 45 आगम-सूत्रोको प्रमाणभूत मानती हैं तथा स्थानकवासी और तेरापंथी परम्पराएँ 32 सूत्रो को। प्रकीर्णकों के अतिरिक्त 32 सूत्रोंकी प्रामाणिकता में तीनों ही परम्पराएँ एक मत हैं। प्रस्तुत निबन्ध के माध्यम से हमे श्वेताम्बर-परम्परा सम्मत इन्हीं 32 आगम ग्रन्थों को आधार मानकर कुछ चर्चा करनी है।

मैं एक-एक आगम ग्रन्थका औपचारिक परिचय देनेका प्रयत्न न कर सीधे तथ्योंके प्रांगणमे उतर जाना चाहती हूँ। ताकि हम आगम साहित्यकी प्रदेय भूमिकाओ पर समग्रतासे विचार कर सकें।

आगमों की भाषा

दूसरोके साथ सम्पर्क स्थापित करनेका सशक्त माध्यम है भाषा। भाषा का प्रयोजन है, अपने भीतरके जगत्को दूसरो के भीतरी जगत् मे उतार देना। इस दृष्टिसे भाषा एक उपयोगिता है। किन्तु उस समय भाषा मात्र उपयोगिता न रहकर अलङ्करण और बड़प्पन का मानदण्ड बन गई। विद्वान् लोग उस संस्कृत भाषा में बोलने लगे, जो जनसाधारणके लिए अगम भाषा थी।

महावीर का लक्ष्य था—सबको जगाना। सबको जगानेके लिए सबके साथ सम्पर्क साधना आवश्यक होता है। मात्र आभिजात्य भाषा या पण्डितो की भाषा जन-सामान्यके साथ सम्पर्क स्थापित करने मे सहयोगी नही बन सकती। अत. महावीरने जन भाषाको ही जन-सम्पर्कका माध्यम बनाया। वह थी उस समयकी लोक भाषा-प्राकृत। वह भाषा मगधके आधे भागमें बोली जाती थी, अत. वह अर्द्धमागधी भी कहलाती थी। अर्धमागधी उस समय की प्रतिष्ठित भाषा थी। वह आर्य-भाषा मानी जाती थी। उस भाषाका प्रयोग करने वाले भाषा-आर्य कहलाते थे।

प्राकृतका अर्थ है—प्रकृति-जनताकी भाषा। भगवान् महावीर जनताके लिए. जनता की भाषामें बोले थे, अत: वे जनता के बन गए।

प्राकृत भाषा मे निबद्ध होते हुए भी जैन आगम साहित्यको भाषाकी दृष्टिसे दो युगों में बांट सकते हैं। ई० पू० 400 से ई० 100 तकका पहला युग है। इसमे रचित अङ्गों की भाषा अर्ध-मागधी है। दूसरा युग ई० 100 से ई० 500 तकका है। इसमें रचित या निर्यूढ़ आगमोंकी भाषा जैन-महाराष्ट्री प्राकृत है।

वैसे समकालीन ग्रन्थो की प्राकृत भाषा मे भी परस्पर पर्याप्त भिन्नता है। जैसे सूत्रकृतांग की भाषा दूसरे ग्रन्थों की भाषा से भिन्न ही पड़ जाती है। उसमें ऐसे अनेक शब्द प्रयुक्त हुए हैं, जो व्याकरण के नियमों से सिद्ध नही होते। इससे सूत्रकृतांग की प्राचीनता सिद्ध होती है। आचारांग प्रथम और द्वितीय की भाषा का प्रवाह तो एकदम बदल गया है।

शैली

आगम ग्रन्थो में गद्य, पद्य और चम्पू—इन तीनों ही शैलियों का प्रयोग हुआ है। आचारांग (प्रथम) चम्पू-शैली का उत्कृष्ट उदाहरण है। फिर भी किसी ग्रन्थमें आदि से लेकर अन्त तक एक

ही शैली का निर्वाह हुआ हो ऐसा नहीं लगता। यहां तक कि एक ही ग्रन्थ की शैली में विभिन्न स्थलों पर पर्याप्त अन्तर आ गया है। ज्ञाताधर्मकथा के प्रथम अध्ययन को पढ़ने से लगता है, हम 'कादम्बरी' की गहराई मे गोता लगा रहे हैं।

आठवें, नौवें और सोलहवें अध्ययन मे आज की उपन्यास शैली के बीज प्रस्फुटित होते प्रतीत होते है। अन्यत्र एकदम साधारण शैलीभी अपनायी गयी है।

गद्य भाग के बीच या अन्त मे गद्योक्त अर्थ को पद्य-संग्रह मे गूंथा गया है। ऐसी शैली उपनिषदों की रही है। जैसे प्रश्नोपनिषद् में लिखा है—स एषोऽकलोऽमृतो भवति, तदेष श्लोक:।

अनुष्टुभ् या अन्य वृत्तो वाले अध्ययनो के अन्त मे, भिन्न छन्द वाले श्लोको का प्रयोग कर आगम-साहित्य मे महाकाव्य शैली का भी संस्पर्श हुआ है।

आगम ग्रन्थो मे छन्द की दृष्टि से "चरण" मे अक्षरो की न्यूनाधिकता भी उपलब्ध होती है। वैदिक युग मे भी ऐसा होता था। वहाँ जिस चरण मे एक अक्षर कम अधिक हो उसे क्रमश: निचित और भूरिक कहा जाता है तथा जिस चरण मे दो अक्षर कम या अधिक हो उसे क्रमश: विराज और स्वराज्य कहा जाता है।

विषय-वस्तु और व्याख्या

आचार्य आर्यरक्षित ने व्याख्या की। सुविधा के लिये आगम-ग्रन्थो को चार अनुयोगो में विभक्त कर दिया। जैसे--द्रव्यानुयोग, चरणकरणानुयोग गणितानुयोग और धर्मकथानुयोग। इस वर्गीकरण के पश्चात् अमुक-अमुक आगमो की व्याख्या अमुक-अमुक दृष्टि की प्रधानता से की जाने लगी। वैसे सम्पूर्ण आगम-वाङ्गमय विशुद्ध अध्यात्म-धारा का प्रतिनिधित्व और प्रतिपादन करता है फिर भी उसमे अनेकानेक विषयो की पूर्ण स्पष्टता और उन्मुक्तता के साथ प्रस्तुति हुई है। आयुर्वेद, ज्योतिष, भूगोल, खगोल, शिल्प, सगीत, स्वप्नविद्या, वाद्य-यन्त्र, युद्ध-सामग्री आदि समग्र विषयो की पर्याप्त जानकारी हमे आगमो से प्राप्त हो सकती है।

एक ही स्थानांग मे कम-से-कम 1200 विषयो का वर्गीकरण हुआ है। भगवतीसूत्र तो मानों प्राच्यविद्याओं का आकर ग्रन्थ है। विषय वैविध्य की दृष्टि से विद्वानो ने स्थानांग या भगवती को विश्वकोष जैसा महत्त्व दिया है।

आगमों में ऐसे सार्वभौम सिद्धान्तो का प्रतिपादन हुआ है, जो आधुनिक विज्ञान-जगत्मे मूलभूत सिद्धान्तों के रूप मे स्वीकृत हैं। जहाँ तक मैंने पढ़ा और जाना है, स्थानांग या भगवती जैसे एक ही अङ्गका सांगोपांग परिशीलन कर लेने से हजारों विविध प्रतिपाद्यो के भेद-प्रभेदको का गम्भीर ज्ञान तथा साथ ही भारतीय ज्ञान-गरिमा और सौष्ठव का अन्तरंग परिचय प्राप्त हो सकता है।

क्या आगम साहित्य नीरस हैं?

जर्मन विद्वान् डॉ० विन्टरनित्जने लिखा है—"कुछ अपवादोंके सिवाय जैनोंके पवित्र-ग्रन्थ धूलकी तरह नीरस, सामान्य और उपदेशात्मक हैं। सामान्य मनुष्योंकी हम उनमें आज

तक भी बहुत कम रुचि पाते हैं। इसलिये वे विशेषज्ञोंके लिये ही महत्त्वपूर्ण हैं। वे सामान्य पाठकोंकी रुचि का दावा नहीं कर सकते।

डॉ० विन्टरनित्जके इस कथनमें आंशिक सचाई हो सकती है, पर उनके इन विचारोंसे मैं सर्वथा सहमत नहीं हूं। क्योंकि वे विशेषज्ञों के लिये ही महत्त्वपूर्ण हैं---इन विचारोका निरसन स्वय डॉ० विन्टरनित्जकी अग्रिम पंक्तियोसे हो जाता है। आगे उन्होने लिखा है---जैनों ने हमेशा यह ध्यान रखा है कि उनका साहित्य जनता तक पहुंचे, इसीलिये उन्होने सैद्धान्तिक ग्रन्थ व प्राचीन साहित्य प्राकृत-भाषामे लिखा। अत: वे मात्र विशेषज्ञोके लिये ही उपयोगी हो, ऐसा नहीं लगता। हां प्राकृत भाषाके अध्ययन-अध्यापनकी परम्परा छूट जाने या उसकी लोक-भाषाके रूपमें प्रतिष्ठा न रहनेके कारण सामान्य जनताके लिये वे सुगम या सुज्ञेय नहीं रह सके। लेकिन हर युगके मनीषी आचार्यों और विद्वानोंने विशाल आगम-ग्रन्थोंके प्रतिपाद्यको युग भाषा मे प्रस्तुत करनेका सदा प्रयत्न किया है। युग-प्रधान आचार्य श्री तुलसीके वाचना प्रमुखत्वमे चल रहे आगम-सम्पादन का उपक्रम उसी शृङ्खलाकी एक सुदृढ़ कड़ी है।

दूसरी बात है नीरसताकी, लेकिन वस्तु स्थिति यह है कि विषयोकी विविधताके कारण इन्हे पढनेमे रुचि और ज्ञान दोनों परिपुष्ट होते हैं।

जैन आगम-साहित्य उपमाओ और दृष्टान्तोसे भरा पड़ा है। देश, काल, क्षेत्र, सभ्यता और संस्कृतिके अनुरूप अनेक उपमाएँ व दृष्टान्त प्रचलित होते है। इनके प्रयोगसे प्रतिपाद्यमे प्राण भर जाते हैं। वह सहज ही हृदयगम हो जाते हैं। आगम-साहित्यमे गम्भीर अर्थ भी सुबोध और सरस शैलीमे प्रकट हुआ है। इसमें उपमाओ और दृष्टान्तोका अनन्य योग रहा है। उत्तराध्ययन एक पवित्र धर्मग्रन्थ है। पर उसमे प्रयुक्त उपमाओंकी बहुलताके कारण ऐसा लगता है, यह कोई काव्य-ग्रन्थ है। सम्भव है इसीलिये स्वय विद्वान् विन्टरनित्जने इसे श्रमण-काव्य कहा है।

वे आगे लिखते हैं---जैन-आगमोमे उदाहरणो और उपमाओंके माध्यम से सिद्धान्तोंकी बात कहनेका अद्वितीय तरीका दृष्टिगत होता है। उनके इस कथन मे पर्याप्त यथार्थताके दर्शन होते हैं। क्योकि अनेक स्थलो पर ऐसी व्यावहारिक उपमाओका प्रयोग हुआ है, जिनके माध्यम से वर्ण्य विषयमे सजीवता आ गई है। जैसे---

दोनो कानोमे झूलते चमकीले कुण्डल युगलके मध्य स्थित दिव्य आकृतिको वर्णित करते हुए लिखा है---मानो पूनमकी रातमे शनि और मङ्गल नक्षत्रोके बीच नयनानन्द शारदीय चद्र उग आया हो।

समुद्री तूफान से प्रताड़ित उछलती-गिरती और डूबती-तैरती नौकाका उत्प्रेक्षाओंके माध्यमसे कितना सजीव चित्र खींचा गया है 'ज्ञाता" के नौवें अध्ययन में---

"भयंकर समुद्री तूफानके कारण नौका ऊपर उछलती है और एक झटकेके साथ पुन: नीचे गिरती है; जैसे करतलसे आहत गेंद बार-बार पत्थरके आंगनमें उछलती-गिरती है। ऊपर उछलती हुई वह ऐसी लगती है जैसे विद्या-सिद्ध कोई विद्याधर-कन्या हो और नीचे गिरती हुई वह

ऐसी लगती है, जैसे विद्याभ्रष्ट कोई विद्याधर बाला आकाशसे गिर रही हो। तेजीसे इधर-उधर दौड़ती हुई वह ऐसी लग रही है, मानो गरुड़की तेज गतिसे भयभीत कोई नागकन्या इधर-उधर दौड़ रही हो। तीव्र-गतिसे आगे बढ़ती वह ऐसी लगती है मानो जनताके कोलाहलसे घबराकर कोई अश्व-किशोरी स्थान-भ्रष्ट हो भागी जा रही हो। ………… गांठोंसे टपकते जल कणोंसे वह ऐसी लगती है मानो कोई नवोढा पतिके वियोगमें आंसू बहा रही हो। क्षणभरकी स्थिरता से वह ऐसी लगती है, मानो कोई योग-परिव्राजिका दूसरोको ठगनेके लिये कपटपूर्ण ध्यान कर रही हो।

अस्तु, जहाँ तक मैं सोचती हूं आगम-साहित्यके प्रति यदि हमारा दृष्टिकोण सम्यक् हो जाता है तो कोई कारण नहीं, उसकी रसात्मकता और नयात्मकतामें भी हमें नीरसता या विसंगतियोंकी प्रतीति हो।

जैसाकि पूर्वमे बताया जा चुका है, जैन-आगम विशुद्ध अध्यात्म-शास्त्र है। अध्यात्मकी यात्रा पर यात्रायित व्यक्ति इनका अनुशीलन कर चैतन्य जागरण - सम्यक्त्वसे लेकर मोक्ष प्राप्ति तककी समग्र प्रक्रिया जान-समझ सकता है। फिर भी वर्तमानके सन्दर्भमें यदि हम पूर्व मान्यताओं और प्रतिबद्धताओसे ऊपर उठकर व्यापक दृष्टिसे आगमोंका अध्ययन-अनुशीलन करें तो पाएंगे कि आधुनिक युगकी सर्वाधिक चर्चित और मान्य सभी ज्ञान-शाखाओंका विकसित और प्रामाणिक आधार हमें यहा उपलब्ध होता है।

भौतिक विज्ञान (Physics)

गतिविज्ञान (Dynamics)

रसायन-विज्ञान (Chemistry)

गणित (Mathematics)

जीव-विज्ञान (Biology)

मनोविज्ञान (Psychology)

परामनोविज्ञान (Parapsychology)

इन समग्र विषयो से सम्बन्धित प्रचुर-सामग्री आगमो मे बिखरी पड़ी है।

मनुष्य के शरीर-निर्माण और व्यक्तित्व निर्माणकी दृष्टिसे माता-पिता का क्या अनुदान रहता है, इस दृष्टिसे ठाणं द्रष्टव्य है। आगम-ग्रन्थोमें निर्दिष्ट गर्भाधान कृत्रिम गर्भाधान और गर्भसंक्रमणकी प्रक्रिया को जानने वाला व्यक्ति वैज्ञानिक उपलब्ध "परखनली शिशु" पर आश्चर्य-चकित नहीं होता।

यह निर्विवाद है कि न्यूटन द्वारा उद्घोषित पृथ्वी के गुरुत्वाकर्षण सिद्धान्त की प्रस्थापना से पूरा वैज्ञानिक जगत् उपकृत हुआ है, लेकिन परम वैज्ञानिक भगवान् महावीरने विभिन्न पृथ्वियों के गुरुत्वाकर्षणके प्रभाव क्षेत्रका तथा अन्य पृथ्वियोंके निवासियों पर होने वाले उसके प्रभावका प्रतिपादन आज से २५०० वर्ष पहले ही कर दिया था।

इसका अध्ययन अन्तरिक्ष अनुसंधान कार्य में अपना विशिष्ट महत्त्व रखता है।

जीव विज्ञान, गणित और ज्योतिष-शास्त्रकी सामग्री तो आगमों में भरी पड़ी है। साथ ही उस समय का भारतीय रसायन-विज्ञान और चिकित्सा-विज्ञान कितना समृद्ध और विकसित था इसकी भी भरपूर सामग्री उपलब्ध होती है।

मनोविज्ञान और परामनोविज्ञानके बीज तो यत्र-तत्र बिखरे पड़े ही हैं पर अनेकत्र उनका अंकुरित, पल्लवित और पुष्पित रूप भी देखने मे आता है।

वहां तात्त्विक विषयोंके विश्लेषणके साथ-साथ साहित्यिक और मनोवैज्ञानिक तथ्य भी गम्भीरताके साथ विश्लेषित हुए हैं। इस क्रमसे मनुष्यकी शाश्वत मनोभूमिकाओ, मानवीय वृत्तियों तथा वस्तु सत्योका मार्मिक उद्घाटन हुआ है।

वृक्ष, फल, वस्त्र आदि व्यावहारिक वस्तुओके माध्यमसे मनुष्यकी मन: स्थितियोका जैसा सूक्ष्म विश्लेषण आगमोंमें हुआ है, वह अन्यत्र दुर्लभ है।

स्वर-विज्ञान और स्वप्न-विज्ञानकी प्रचुर सामग्री प्राप्त होती है। जैसे आज मनोविज्ञान व्यक्तिकी आकृति, लिपि और बोलीके आधार पर उसके व्यक्तित्वका अङ्कन और विश्लेषण करता है, वैसे ही आगमों मे व्यक्तिके रङ्गके आधार पर उसके स्वरकी पहचान बताई है। जैसे —

श्यामा स्त्री मधुर गाती है। काली स्त्री परुष और रूखी गाती है। केशी स्त्री रूखा गीत गाती है। काणी स्त्री विलम्बित गीत गाती है। अन्धी स्त्री द्रुत गीत गाती है। पिंगला स्त्री विस्वर गीत गाती है।

अनुयोगद्वारमे भी व्यक्तिकी ध्वनि और उसके घोषके आधार पर उसके व्यक्तित्वका बहुत ही सुन्दर विश्लेषण किया गया है।

शब्द विज्ञानकी दृष्टि से ठाणं सूत्र विशेष मननीय है। जिनमे दस प्रकार के शब्द, दस प्रकारके अतीतके इन्द्रिय-विषय, दस प्रकारके वर्तमानके इन्द्रिय-विषय तथा दस प्रकारके अनागत इन्द्रिय-विषयोका वर्णन है। ये इस बातकी ओर संकेत करते हैं कि जो भी शब्द बोला जाता है, उसकी तरंगें आकाशीय रिकार्डमे अङ्कित हो जाती है। इसके आधार पर भविष्यमे उन तरङ्गोके माध्यमसे उच्चारित शब्दोंका सङ्कलन किया जा सकता है।

जैन-आगमोका कथा-साहित्य भी समृद्ध है। ज्ञाताधर्मकथा, उपासकदशा, अन्तकृद्दशा, अनुत्तरोपपातिकदशा और विपाकश्रुत—ये अङ्ग तो विशेषत: कथाओके माध्यमसे ही अपने कथ्यको प्रस्तुत करते है। उत्तराध्ययन, राजप्रश्नीय, भगवती आदिमें भी तत्त्व प्रतिपादनके लिए कथाओंका आलम्बन लिया गया है।

आगमों की कथाएँ वस्तुत: मनोविज्ञान और परामनोविज्ञानके खोजियों के लिए एक अमूल्य खजाना सिद्ध हो सकती है।

यद्यपि आगमिक कथाएँ एकसी शैली, वर्ण्य-विषयकी समानता तथा कल्पना और कलात्मकताके अभावमे पाठकको प्रथम दृष्टिमें बाँध नहीं सकतीं। उनमें अति प्राकृतिक तत्त्वोकी भी भरमार-सी प्रतीत होती है। फिर भी जब-जब तथ्योंकी गहराईमें उतरकर रहस्यकी एक-एक परतको उतारनेका प्रयास होता है तो वे गहरे अर्थों और भावोंका प्रकटन करती हैं। अन्वेषणकी

नयी राहें उद्घाटित होती हैं। यद्यपि इनको पढ़नेसे सामान्यत: कोई हृदयस्पर्शी मानवीय संवेदनाएँ उभरती हों, ऐसा नहीं लगता, पर इनमें जो पूर्वजन्म और पुनर्जन्म सम्बन्धी तथ्य उभरते हैं, वे निश्चित ही आजकी मनोविश्लेषणकी प्रक्रियाओंको पुनर्व्याख्यायित करते हैं। आगमोंकी जन्मान्तरीय कथाएँ मनोवैज्ञानिक अन्वेषणकी दृष्टिसे बहुत ही महत्त्वपूर्ण हैं।

आजके वैज्ञानिक युगमे, जबकि प्रत्येक चिन्तन या तत्त्व प्रयोग परीक्षणकी कसौटी पर चढ़कर अपनी मूल्यवत्ता सिद्ध करता है, नयी प्रतिष्ठा अर्जित करता है, वैसी स्थिति मे भी अति-प्राकृतिक तत्त्वको मात्र पौराणिक या काल्पनिक मानकर उपेक्षित नहीं किया जा सकता है। अति-प्राकृतिक Phenomenon को टालना आजके to-date ज्ञान-विज्ञानके परिप्रेक्ष्यमें अवैज्ञानिक ही प्रतीत होता है। क्योंकि आज भौतिक-विज्ञान और मनोविज्ञानके क्षेत्रमें अतिप्राकृतिक घटनाएँ और अतीन्द्रिय अनुभव भी प्रयोग और अनुसंधानके विषय बन चुके हैं। अन्तश्चेतनाके मूल की खोजमे ये अप्राकृतिकसे प्रतीत होनेवाले तत्त्व भी अनिवार्य "डाटा" के रूप मे वैज्ञानिक स्वीकृति प्राप्त कर चुके हैं।

जैनकथा-साहित्य विशेषत. भवान्तर कथाओंमें मनोवैज्ञानिक अन्वेषणकी भारी सम्पदा और सम्भावनाएँ सन्निहित है। उनकी शैली और शिल्पनकी ओर ध्यान न देकर एकबार मात्र उनके कथ्यका गहराईसे अध्ययन करने पर ज्ञात होता है कि जैन-आगमोंकी कथाएँ चैतन्य-जागरणकी जन्मान्तरगामिनी यात्रामें सार्थक कड़ियोके रूपमे ग्राह्य हैं।

उल्लिखित समग्र दृष्टियोसे जैन-आगम-साहित्यका अनुशीलन करनेसे विदित होता है कि भारतीय संस्कृतिकी संरचना और भारतीय प्राच्य-विद्याओंके विकसनमे आर्हत् वाङ्मयका महत्त्वपूर्ण योगदान रहा है।

आगम साहित्यने जिस तरह उत्तरवर्ती साहित्य और संस्कृतिको समृद्ध और सपुट किया है, उसकी कहानी बहुआयामी और बहुसोपानी है। विषय वैविध्यकी धाराओं-प्रधाराओंमें स्रोतस्वित आगम वाङ्मयने भारतीय साहित्यको प्राणवन्त बनाया है और अपनी मौलिक विशेषताओंसे उत्तरवर्ती समग्र साहित्यकी धाराको सुपुष्ट किया है। भगवान् महावीरके उत्तरवर्ती मनीषी आचार्योंने प्राकृत, सस्कृत और अपभ्रंशके माध्यमसे भारतीय साहित्यकी जो अद्वितीय व्यक्तित्व-रचनाकी उसका आधारभूत तत्त्व आगम-साहित्य ही रहा है।

वस्तुत: भारतीय-संस्कृतिके सर्वाङ्गीण अध्ययनके लिए जैन-आगम साहित्यकी सामग्री उपयोगी ही नही, अनिवार्य भी है। जैन-आगमोंके अध्ययन तथा जैन-परम्परा का पूर्ण परिचय प्राप्त किए बिना हिन्दी साहित्यका प्रामाणिक इतिहास भी नही लिखा जा सकता।

अस्तु, शोध विद्वानोसे यह अपेक्षा है कि जैन आगम-साहित्यके बारेमे अपने पूर्व दृष्टिकोणको बदलकर नयी दृष्टि निर्मित करें।

जैन विश्व-भारती
लाडनूं (राजस्थान)

जैन रहस्यवाद

डॉ० श्रीमती पुष्पलता जैन

मानव स्वभावतया सृष्टि के रहस्य को जानने का तीव्र इच्छुक रहता है। उसकी इसी जिज्ञासा के समाधान की पृष्ठभूमि में हर देश मे विविध प्रयत्न किये गये हैं और उन प्रयत्नो का एक विशेष इतिहास बना हुआ है। हमारी भारत वसुंधरा पर वैदिक काल से आधुनिक काल तक दार्शनिकों ने इससे सम्बद्ध प्रश्नो पर चिंतन-मनन किया है और उसका निष्कर्ष ग्रन्थो के पृष्ठो पर अंकित किया है।

रहस्य के इस स्वरूप को किसी ने गुह्य माना और किसी ने स्वसवेद्य स्वीकार किया। जैन सस्कृति मे मूलत: इसका स्वसवेद्य रूप मिलता है जबकि जैनेतर सस्कृति मे गुह्य रूप का प्राचुर्य देखा जाता है। जैन सिद्धान्त का हर कोना स्वय की अनुभूति से भरा है। उसका हर पृष्ठ निजानुभव और चिदानन्द चैतन्य रस से आप्लावित है। अनुभूति के बाद तर्क का भी अपलाप नहीं किया गया, बल्कि उसे एक विशुद्ध चिंतन के धरातल पर खड़ा कर दिया गया। भारतीय दर्शन के लिए तर्क का यह विशिष्ट स्थान-निर्धारण जैन सस्कृति का अनन्य योगदान है।

रहस्यवाद की आधुनिक परिभाषाओ के चौखटे मे जैन रहस्यवाद की परिभाषा फिट नहीं हो पाती। इसलिए हम उसकी परिभाषा इस रूप मे करना चाहेंगे—"अध्यात्म की चरम सीमा की अनुभूति रहस्यवाद है। यह वह स्थिति है जहां आत्मा विशुद्ध परमात्मा बन जाता है और वीतरागी होकर चिदानन्द रस का पान करता है।"

रहस्यवाद की यह परिभाषा जैन साधना की दृष्टि से की गई है। जैन साधना का विकास यथासमय होता रहा है। यह एक ऐतिहासिक तथ्य है। यह विकास तत्कालीन प्रचलित जैनेतर साधना से प्रभावित भी रहा है। इस आधार पर हम जैन रहस्यवाद के विकास को निम्न भागों में विभाजित कर सकते हैं—

1. आदि काल—प्रारम्भ से लेकर ई० प्रथम शती तक।

2. मध्यकाल—प्रथम-द्वितीय शती से लेकर 7–8 वीं शती तक ।

3. उत्तरकाल —8–9 वी शती से आधुनिक काल तक ।

भेदविज्ञान हो जाने पर व्यक्ति आत्मज्ञ हो जाता है और अप्रमादी बनकर विकल्पजाल से विमुक्त हो जाता है । आदिकाल में अहिंसा, सत्य आदि का विवेचन मिलता है पर उसका वर्गीकरण और कर्मों के भेद-प्रभेद दिखाई नहीं देते । मध्यकाल मे कुन्दकुन्दाचार्य तक आते-आते इन धर्मों का कुछ विकास हुआ जो उनके ग्रन्थो में प्रतिबिम्बित होता है । उनके बाद उनके ही पद चिह्नों पर चलने वाले आचार्यों मे उमास्वाति, समन्तभद्र, सिद्धसेनदिवाकर, हरिभद्र, मुनि कार्त्तिकेय, अकलंक, विद्यानन्द, अनन्तवीर्य, प्रभाचन्द्र, हेमचन्द्र, योगीन्दु आदि आचार्यों के नाम उल्लेखनीय हैं जिन्होंने अपनी सामयिक परिस्थितियो के अनुसार रहस्यवाद का विश्लेषण किया । साधना के स्वरूप में कुछ परिवर्तन भी आया । उत्तरकाल मे रहस्यवाद की आचारगत शाखा मे समयानुकूल कुछ और परिवर्तन हुआ । बाह्य आक्रमणो और विपदाओ से बचने के लिए अन्तत आचार्य जिनसेन ने मनुस्मृति के आचार को जैनीकृत कर दिया जिसका विरोध दसवीं शताब्दी के आ० सोमदेव ने अपने यशस्तिलकचम्पू मे मन्द स्वर मे ही किया । इससे लगता है, तत्कालीन समाज उस व्यवस्था को स्वीकार कर चुकी थी । जैन रहस्यवाद की यह एक और सीढी थी जिसने उसे वैदिक संस्कृति के नजदीक ला दिया । इसके बाद इसे मुनि रामसिंह, बनारसीदास, रूपचंद पाण्डे आदि कवियो ने अपनी अनुभूनि से सजाया सवारा और विकसित किया जो उनके ग्रन्थो मे परिलक्षित होता है ।

अध्यात्मिक साधना की चरम परिणति रहस्य की उपलब्धि है । इस उपलब्धि के मार्गों मे साधक एक मत नहीं हैं । इसकी प्राप्ति मे कतिपय साधकों ने शुभ-अशुभ अथवा कुशल-अकुशल कर्मों का विवेक खो दिया । बौद्ध धर्म के सहजयान, मन्त्रयान, तंत्रयान, वज्रयान आदि इसी साधना के बीभत्स रूप हैं । वैदिक साधनाओं मे भी इस रूप के दर्शन स्पष्ट दिखाई देते हैं । यद्यपि जैनधर्म भी इससे अछूता नहीं रहा परन्तु यह सौभाग्य की बात है कि उसमे श्रद्धा और भक्ति का अतिरेक तो अवश्य हुआ, विभिन्न मंत्रों और सिद्धियों का आविष्कार भी हुआ, किन्तु उन मत्रो और सिद्धियो की परिणति वैदिक अथवा बौद्ध सस्कृतियो मे प्राप्त उस बीभत्स रूप जैसी नहीं हुई । यही कारण है कि जैन संस्कृति का मूल स्वरूप अक्षुण्ण तो नहीं रहा पर गर्हित स्थिति में भी नही पहुचा ।

साधारणत. जैन धर्म से रहस्यभावना अथवा रहस्यवाद का सम्बन्ध स्थापित करने के बाद उसके सामने आस्तिक-नास्तिक होने का प्रश्न खड़ा हो जाता है । पर्याप्त जानकारी के बिना कुछ विद्वानो ने जैनधर्म को नास्तिक दर्शनो की श्रेणी मे बैठा दिया है । यह आश्चर्य का विषय है । इसी कल्पना पर यह मन्तव्य व्यक्त किया जाता है कि जैन धर्म रहस्यवादी हो ही नहीं सकता । यही मूल मे भूल है ।

सिद्धान्तत: नास्तिक की यह परिभाषा नितान्त असंगत है । नास्तिक और आस्तिक की परिभाषा वस्तुत: पारलौकिक अस्तित्व की अस्वीकृति पर निर्भर करती है । जैन संस्कृति के अनुसार आत्मा अपनी विशुद्धतम अवस्था में स्वय ही परमात्मा का रूप ग्रहण कर लेती है । दैहिक और मानसिक विकारो से वह दूर होकर परमपद को प्राप्त कर लेती है । इस प्रकार यहां स्वर्ग, नरक,

मोक्ष आदि की व्यवस्था स्वयं के कर्मों पर आधारित है। अतः जैन दर्शन की गणना नास्तिक दर्शनों में करना नितान्त असगत है।

जैन रहस्यभावना श्रमण सस्कृति की अन्यतम साधना है। जैन साधको ने आत्मा को केन्द्र के रूप में स्वीकार किया है। यह आत्मा जबतक संसार में जन्म मरण का चक्कर लगाता है तबतक अशुद्ध रहता है और जब सकल कर्मों से मुक्त हो जाता है तो उसे विशुद्ध अथवा विमुक्त कहा जाता है। आत्मा की इसी विशुद्धावस्था को परमात्मा कहा गया है। परमात्मा पद की प्राप्ति स्व-पर विवेक रूप भेद-विज्ञान के होने पर ही होती है। भेदविज्ञान की प्राप्ति मिथ्यादर्शन, मिथ्याज्ञान और मिथ्याचारित्र के स्थान पर सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र के समन्वित आचरण से हो पाती है। इस प्रकार आत्मा द्वारा परमात्मापद की प्राप्ति ही जैन रहस्यभावना की अभिव्यक्ति है। यही अध्यात्म है जिसे अभिव्यक्ति के क्षेत्र मे बनारसीदास ने अध्यात्मशैली कहा है। स्वानुभूति और आत्मचिन्तन उसके केन्द्रीय तत्व हैं।

इस सक्षिप्त विवेचन के बाद यह भी समझ लेना आवश्यक है कि जैन और जैनेतर रहस्यभावना में क्या अन्तर है—

1. जैन रहस्यभावना आत्मा और परमात्मा के मिलने की बात अवश्य करता है पर वहा आत्मा से परमात्मा मूलतः पृथक नहीं। आत्मा की विशुद्धावस्था को ही सज्ञा दी गई है। जबकि अन्य साधनाओ मे अन्त तक आत्मा और परमात्मा दोनो पृथक रहते हैं। आत्मा और परमात्मा के एकाकार होने पर भी आत्मा परमात्मा नहीं बन पाता। जैन साधना अनन्त आत्माओ के अस्तित्व को मानती है पर जैनेतर साधनाओ में प्रत्येक आत्मा को परमात्मा का अश माना गया है।

2. जैन रहस्यभावना में ईश्वर को सुख-दुःख का दाता नहीं माना गया वहां तीर्थंकर की परिकल्पना मिलती है जो पूर्णतः वीतरागी और आप्त है। अतः उसे प्रसाददायक नहीं माना गया। वह तो मात्र दीपक के रूप में पथदर्शक स्वीकार किया गया है। उत्तरकाल में भक्ति आन्दोलन हुए और उनका प्रभाव जैन साधना पर भी पड़ा। फलतः उन्हें भक्तिवश दुःखहारक और सुखदायक के रूप में स्मरण किया गया है। प्रेमाभिव्यक्ति भी हुई पर उसमे भी वीतरागता के भाव अधिक निहित हैं।

3. जैन साधना अहिंसा पर प्रतिष्ठित है। अतः उसकी रहस्य भावना भी अहिंसा मूलक रही। षट्चक्र कुण्डलिनि आदि जैसी तान्त्रिक साधनाओ का जोर उतना अधिक नहीं हो पाया जितना अन्य साधनाओ में हुआ।

4. जैन रहस्यभावना का हर पक्ष सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र के समन्वित रूप पर आधारित है।

5. स्व-पर विवेकरूप भेद-विज्ञान उसका केन्द्र है।

6. प्रत्येक विचार पक्ष निश्चय-व्यवहारनयाश्रित है।

अन्त में यह कह देना भी आवश्यक है कि जो लोग छायावाद और रहस्यवाद को लगभग समानार्थक मानते हैं उनका कथन सही नहीं है। छायावाद मूलतः एक साहित्यिक आन्दोलन रहा है जबकि रहस्यवाद की परम्परा आद्य परम्परा रही है इसलिए रहस्यवाद छायावाद को अपने सुकोमल अंग में सहज भाव से भर लेता है। एक असीम है, सूक्ष्म है, अमूर्त है, जबकि दूसरा ससीम है, स्थूल है और मूर्त है। रहस्यभावना में सगुण साकार भक्ति से निर्गुण निराकार भक्ति तक साधक साधना करता है पर छायावाद मे इस सूक्ष्मता के दर्शन नही होते।

न्यू एक्सटेंशन एरिया
सदर, नागपुर (महाराष्ट्र)

अहिंसा, संयम और तप धर्म है। इससे ही सर्वोच्च कल्याण होता है। जिसका मन सदा धर्म मे लीन है, उस मनुष्य को देव भी नमस्कार करते हैं।

(दशवैकालिक, 1)

सब ही जीव जीने की इच्छा करते हैं, मरने की नही, इसलिए संयत व्यक्ति उस पीड़ादायक प्राणवध का परित्याग करते हैं।

(दशवैकालिक—273)

जो व्यक्ति कठिनाई से जीते जानेवाले संग्राम मे हजारों के द्वारा हजारों को जीते और जो एक स्व को जीते, इन दोनों मे उसकी यह स्व पर जीत परम विजय है।

(उत्तराध्ययन, 262)

तू अपने में अंतरंग राग-द्वेष से ही युद्ध कर, जगत् मे बहिरंग व्यक्तियों से युद्ध करने से तेरे लिए क्या लाभ ? सच है कि अपने में ही अपने (राग-द्वेष) को जीत कर सुख बढ़ता है।

(उत्तराध्ययन, 263)

जैन दर्शन में प्रतिपादित आधारभूत जीवन-मूल्य

प्रो० प्रवीणचन्द्र जैन

आज हम एक स्वतन्त्र और विकासशील देश के नागरिक है और आर्थिक क्रान्ति के द्वारा समाज की नव-सरचना के महत्त्वपूर्ण दौर से गुजर रहे हैं। सामाजिक विकास की दिशा मे स्वतन्त्रता और समानता इन दो आधारभूत जीवन-मूल्यो के विषय मे जैनदर्शन का अभिमत जानना, बताना इस परिप्रेक्ष्य में सर्वथा प्रासगिक है।

जैनदर्शन न केवल मानव को, वरन् प्रत्येक जीव को और प्रत्येक जीव को ही नही प्रत्येक द्रव्य को स्वतन्त्र मानता है। जीव की स्वतन्त्रता इस दर्शन की मौलिक चिन्तना है। उसके स्वरूप को बिगाड़ना या सुधारना किसी अन्य के लिए सम्भव ही नहीं है। स्वभाव से वह स्वतन्त्र है और विभाव से वह अपने आपको परतन्त्र समझता है। "अप्पा मित्त ममित्त च" आत्मा ही अपना मित्र है, वही उसका शत्रु है। अपने ही विभावो के कषायित रूपो को—राग, द्वेष और मोह को जीतकर वह 'जिन' बनता है और अपने सत्, चित् और आनन्दमय स्वतन्त्ररूप मे प्रतिष्ठित हो जाता है। यह तो जीव का भ्रम है कि वह कर्मबद्ध है और परतन्त्र है। इस भ्रम को दूर करने के लिए उसे आस्था के साथ ज्ञान और आचरण की सम्यक्त्वपूर्ण साधना मे लीन होना पडता है।

जैनदर्शन की दूसरी मौलिक चिन्तना है, समता। जीवो की समानता और स्वतन्त्रता दोनो एक दूसरे के पूरक हैं। इससे जीवो की पारस्परिक स्थिति स्पष्ट होती है। एक जीव दूसरे जीव के उपकार या अपकार मे निमित्त तो बन सकता है पर इससे उसकी समता किसी भी तरह खण्डित नहीं होती। कोई जीव छोटा या बड़ा नही, निकृष्ट या उत्कृष्ट नही। जैसे प्रत्येक जीव स्वतंत्र है वैसे ही समान भी है। आध्यात्मिक धरातल पर सारे जीव समान हैं। सभी जीव अनन्त दर्शन अनन्त ज्ञान, अनन्त वीर्य और अनन्त सुख इस अनन्त चतुष्टय से सम्पन्न हैं। हमे जो असमानता भाषित होती है वह तो उसके शारीरिक या, पौद्गलिक परिवेश के कारण है। भौतिक धरातल पर असमानता अनिवार्य है। तिर्यंच, पशु, देव और मानव का भेद इसी धरातल पर है। भौतिकता के कारण ही काले और गोरे का भेद है। मोटे और दुबले का भेद है। स्त्री, पुरुष और नपुसंक का भेद है। बौद्धिक उपलब्धियो मे भी इसी प्रकार व्यक्तिश अपेक्षाकृत भेद है। आज तक की कोई सामाजिक व्यवस्था केवल भौतिक आधार पर ऐसे भेदो को नही मिटा सकी। भौतिक दृष्टि का

यदि ग्राध्यात्मिक परिष्कार न हो तो मानवीय दुःखों का हटाने के लिए जुटाई गई सुख-सुविधाएं समता के नाम पर घोर से घोर विषमताएं उत्पन्न कर देती हैं। शान्ति ग्रौर सामाजिक न्याय की स्थापना के नाम पर संघर्षों ग्रौर युद्धों की प्रतिहिंसात्मक भावनाग्रों मे उत्तरोत्तर उभार ग्राता रहता है ग्रौर फिर उनको समाप्त करने के सारे भौतिक प्रयत्न एक मात्र विवाद या परिचर्चा के विषय बनकर व्यर्थ हो जाते हैं।

भौतिकतावादी दृष्टि की विसगतियो ग्रौर विफलताग्रो के सन्दर्भ में जैनदर्शन यही कहता है कि समस्या का समाधान ग्राध्यात्मिक है उसे स्वीकार करो। बहिर्मुख-बहिरात्मा—मत रहो, ग्रन्तर्मुख बनो, ग्रन्तरात्मा बनते ही तुम देखोगे कि तुम तो स्वय परमब्रह्म हो, परमात्मा हो। जीव का स्वभाव परमात्मा है। सब परमात्मा बन सकते हैं।

स्वतन्त्र ग्रौर समान बनने के लिए ग्रात्मा को कुछ करना नहीं है। स्वतन्त्रता ग्रौर समानता बाहर से ग्राने वाली वस्तुए नहीं है। वे तो ग्रात्मा के ग्रपने गुण हैं। ग्रपने धर्म हैं। उसे यह भ्रम हो गया है कि बाहरी तत्व है। इस भ्रम को हटाना है। परतन्त्रता ग्रौर विषमता के भ्रम को हटाने के लिए उन्हे ही छोडना होगा। छोड़ने के प्रयत्नो की लम्बी मीमांसा को संक्षेप में त्याग ग्रौर तप कहा गया है। त्याग ग्रौर तप से ग्रात्मा परिग्रह के सारे ग्रभिग्रहो से मुक्त हो जाता है।

स्वतन्त्रता ग्रौर समानता की ग्रनुभूति गृहस्थ दशा मे भी उतनी ही ग्रावश्यक है जितनी कि साधु-दशा मे। ग्रंश भेद रहता है, वह रहेगा यदि हम ग्रार्थिक समता को गृहस्थ जीवन के लिए ग्रावश्यक मानते हैं तो उसके लिए भी एक वृत्ति का विकास करना होगा। वृत्ति का विकास ग्राध्यात्मिकता के ग्रतिरिक्त ग्रौर कुछ नही है। उदाहरण के लिए, हम कहते हैं—जनतन्त्री या लोकतन्त्री शासन व्यवस्था मे नया समाज बनाने के लिए जन-जन का योग चाहिए। केवल कानून बनाने से काम नही चलेगा। जन-सहयोग जो एक ग्राध्यात्मिक वृत्ति है उससे ही नये समाज की रचना होगी। इससे यह स्पष्ट हुग्रा कि समाज का प्रत्येक व्यक्ति सामाजिक समानता मे ग्रास्था रखने वाला हो, ग्रात्म विश्वासी हो, वह वैचारिक दृष्टि से सामाजिक विषमताग्रो को ग्रमान्य करे ग्रौर उन्हे मन, वचन ग्रौर काय के सुसंयत ग्राचरण से दूर करे। त्याग ग्रौर संयम के विशिष्ट ग्राचरण से ही भौतिक विषमताग्रो को किसी हद तक दूर किया जा सकता है।

जन सहयोग प्रबुद्ध होना चाहिए। उसे पाने के लिए जैनदर्शन ने एक दृष्टि दी है। वह है ग्रनेकान्त दृष्टि, पदार्थों के स्वरूप को समझने की दृष्टि। वस्तु का स्वभाव ही उसका धर्म है। वह ग्रनन्त रूपात्मक है। इन रूपो को गुण भी कहा जाता है। ये गुण साधारणतः किसी भी व्यक्ति के द्वारा एक काल में देखे, समझे या बताये नहीं जा सकते। ग्रनेकान्त दृष्टि विभिन्न व्यक्तियो द्वारा विभिन्न कालो मे विभिन्न ग्रपेक्षाग्रो से कहे गये एक ही वस्तु के ग्रनेक गुणो को समझने में सहायक होती है। इससे समाज मे सहिष्णुता, सह-ग्रस्तित्व ग्रौर निष्पक्षता के भावो का उदय होता है। संस्कृतियों के समन्वय मे, सर्वधर्म समभाव मे भी यही दृष्टि रहती है। इसे सम्यग्दृष्टि भी कहते हैं। इसी दृष्टि का एक रूप लोक दृष्टि है जो लोकहित के मूल मे रहती है। इस दृष्टि मे सत्य के प्रति ग्रभिनिवेश रहता है, यह मानव को दुराग्रहो से बचाती है। इसी दृष्टि को कुछ इस प्रकार से भी कहा जा सकता है—हम स्वयं दुराग्रही न हों, दूसरों को ग्रपनी बात तो कहें पर उसे उन पर लादें नहीं, सत्य बहु-ग्रायामी होता है, भाषा के द्वारा उसके किसी एक ग्रंश की ही किसी

अपेक्षा में अभिव्यक्ति होती है, हम उस अपेक्षा को समझें। इस प्रकार यदि दृष्टि अनेकान्तात्मक हो तो विरुद्ध सी प्रतीत होनेवाली बातो में संगति आ जायगी। अहिंसक समाज की रचना में यह दृष्टि अनिवार्यत: आवश्यक है।

अनेकान्त दृष्टिवाले व्यक्तियो का आचरण सम्यक्त्व को लिये हुए होता है। सम्यक्त्वी जागरूक होता है, वह सत्य को स्वीकारता है और मिथ्या से बचता है। उससे जीवन-साधना हो सकती है। स्पष्ट है ऐसा व्यक्ति जो सत् है उसे मानता है, असत् को नहीं मानता। न तो वह "पर" को "स्व" मान सकता है और न वह "स्व" को "पर" ही बता सकता है। उसका व्यवहार दूसरों को सत्यनिष्ठ बनाने मे निमित्त बनता है। सत्यनिष्ठता की प्रेरणा उससे मिलती है। यही उसका उपग्रह या उपकार है। संयोग या निमित्त बनाने के अतिरिक्त वह और कुछ हो ही नहीं सकता। वह मानी नहीं होता, कृत्रिमता, माया, छल, कपट से दूर रहता है। दूसरे के प्राप्य का अपहरण करना उसके स्वभाव में ही नही होता। उसके मौलिक अर्जन और सचय दोनो की सीमाएं घटती जाती हैं, अनिवार्यत: आवश्यक का ग्रहण और शेष का परित्याग स्वत: होता है। इस सबसे उसके जीवन में शून्यता, रिक्तता या अभाव की अनुभूति नही होती। वह उसके स्वयं के अनन्त दर्शन, अनन्त ज्ञान, अनन्त शक्ति और अनन्त सुख मे विलीन रहता है---यही उसका ब्रह्मचर्य है।

अहिंसा सत्य, अचौर्य, अपरिग्रह और ब्रह्मचर्य इन पाच जीवनमूल्यों की यह आध्यात्मिक पृष्ठभूमि है जिसे जैनदर्शन गृहस्थो के लिए अणुव्रतो के रूप मे और साधुओं के लिए महाव्रतो के रूप में प्रस्तुत करता है।

सक्षेप में, जैनदर्शन की मान्यता है कि मानव जड और चेतन का स्वरूप समझता है, उसके अन्तर को पहचानता है। न तो वह दीन है और न हीन है। वह शरीर नही, शरीर संयुक्त है। वह आध्यात्मिक शक्तियों का पुंज है। मानव जीवन सर्वश्रेष्ठ जीवन है। इसी जीवन मे उसके भ्रम दूर होते हैं और उसे अपने आपकी अनुभूति होती है। गृहस्थ दशा मे उसे अनेकान्त-दृष्टि होना चाहिए--दूसरों की दृष्टि का आदर करना चाहिए। किसी को भी दीन या हीन समझना स्वरूप को खोना है और सब जीवों को समान मानना स्वरूप की प्रतिष्ठा है। उसे आत्मविकास के रहस्य को समझना है, उसकी गहराइयो में प्रवेश करना है--तभी वह समझ सकता है कि आत्म विकास ही लोक-विकास है, आत्मोद्धार ही लोकोद्धार है।

भारतीय संस्कृति मे स्वतन्त्रता और समानता के चिन्तन का विकास भौतिक संकीर्णताओ से चाहे कभी कभी आच्छन्न हो गया हो पर उसका व्यापक रूप सदा बना रहा है। जैनदर्शन द्वारा प्रस्तुत स्वतन्त्रता और समानता के सशक्त विचार, उसकी सहानुभूतिपूर्ण अनेकान्त दृष्टि और अहिंसामय आचरण की व्यवहार्यतायें--सब इस व्यापक परिप्रेक्ष्य में जन जन को आत्मबोध देने वाले, अपने शक्ति के स्वरूप को प्रकट करने वाले सिद्ध हुए हैं।

निदेशक, जैन विद्या संस्थान
श्री महावीरजी (राजस्थान)

जैन मन्त्र-विद्या

श्री सोहनलाल देवोत

आजके भौतिक युग में मन्त्र-विद्या को उपेक्षा की दृष्टि से देखा जा रहा है। मनुष्य आज के उपलब्ध भौतिक ज्ञान से विकसित यन्त्रों और तकनीकी ज्ञान को ही सब कुछ मान बैठा है। हमारे पूर्वाचार्यों, ऋषि-महर्षियों ने शक्ति की खोज शब्दों तथा विचारों की एक निश्चित प्रक्रिया में की थी। किन्तु आज के भौतिक विज्ञान के आचार्यों ने शक्ति की खोज अणु, परमाणु आदि में की है। भौतिक विज्ञान के अन्वेषण वस्तु जगत् की शक्ति का ही पता लगा सकते हैं। अतः भौतिक विज्ञान की बड़ी से बड़ी सफलता वस्तु-जगत तक ही सीमित रहती है। शब्द-तत्व की शक्ति की साधना सजग मानव मस्तिष्क से ही सम्भव है। शब्द-जगत में असीम शक्ति के भण्डार पड़े हुए हैं। जिस प्रकार वैज्ञानिक वस्तु-जगत की खोजों को लोक-कल्याणकारी कार्यों में लगाकर व्यक्ति व समाज का हित कर सकता है, उसी प्रकार मन्त्र-साधक शब्द-शक्ति को जगाकर लोक-कल्याणकारी कार्यों में उसको लगा सकता है। इसी हेतु मन्त्र-साधको ने शब्द-जगत की शक्तियो की खोज की और उन तक पहुंचने के उपाय हमारे लिए प्रशस्त किये हैं। समस्त धार्मिक साधनाएं, पूजापाठ, जप-तप, ध्यान, योग आदि वे प्रक्रियाएं हैं जिनके द्वारा शब्द-जगत की शक्ति को विकसित किया जा सकता है।

मन्त्र का आधार शब्द है। मन्त्र-विज्ञान को शब्द-विज्ञान अथवा ध्वनि-विज्ञान भी कह सकते हैं। शब्द की ध्वनि में एक शक्ति छिपी हुई है जो वर्ण ध्वनियो के अनुसार भिन्नता रखती है। यहां मन्त्र की शास्त्रीय परिभाषा न कर मन्त्र-विज्ञान अथवा शब्द-विज्ञान को आधुनिक परिप्रेक्ष्य में परिभाषित करना अधिक उपादेय होगा।

शब्द में अपरिमित सामर्थ्य है। शब्दों के उच्चारण से ध्वनि पैदा होती है। ध्वनि से कम्पन उत्पन्न होते हैं। वे कम्पन इथर तत्व के माध्यम से विश्व-भ्रमण कर कुछ क्षणों मे लौट आते हैं। विभिन्न समान शक्तियों से एकता का स्थापित होना प्राकृतिक नियम है। इसलिये कम्पनों का पुंज अपने केन्द्र तक लौटते-लौटते अपनी शक्ति बढ़ा लेता है। यह कार्य इतनी तीव्र गति से होता है कि साधक को इसका अनुभव भी नहीं हो पाता कि शब्दों के उच्चारण मात्र से चमत्कार कैसे उत्पन्न हो रहे हैं?

अब विज्ञान की सहायता से प्रत्येक ध्वनि का चित्र लेना सम्भव हो गया है। ध्वनि कम्पन के चित्रण को स्पेक्टोग्राफ की संज्ञा दी गई है। मिसवाट्स ह्यूज ने शब्द विज्ञान के चमत्कारी प्रयोग लन्दन में दिखाये थे। वह अपने द्वारा निर्मित संगीत यन्त्र "इडोफोन" को विधि पूर्वक बजाती थी, जिससे अनेक प्रकार के रूप बन जाते थे। उसने यह व्याख्या की कि वाद्य-यन्त्र को किस विधि से बजाने पर किस प्रकार के चित्र चित्रित होते हैं। इससे यह परिणाम निकला कि ध्वनियों से विविध आकृतियां बनती हैं। तथा यह शब्दो के सूक्ष्म कम्पनो का ही परिणाम है।

कैलीफोर्निया विश्वविद्यालय के प्रसिद्ध भूगर्भशास्त्री डॉ० हर्बर्ट ह्यूर ने शब्द के सूक्ष्म कम्पनो से एक ऐसा नाजुक परीक्षण किया जो अन्य आधुनिक उपकरणों के लिये असम्भव था। उन्होंने शब्द के सूक्ष्म कम्पनों द्वारा एक बारीक हड्डी के मैल को साफ किया। यदि यह कार्य किसी ब्लेड से किया जाता तो हड्डी निश्चित रूप से टूट जाती। परन्तु डॉ० हर्बर्ट ह्यूर ने शब्द शक्ति से यह असम्भव कार्य सम्भव कर दिखाया।

हमारे पूर्वाचार्यों ने प्रत्येक मन्त्र का गठन कुछ ऐसे चमत्कारी ढग से किया है कि उसका सीधा प्रभाव हमारी सूक्ष्म ग्रन्थियों, षट्चक्रो और शक्ति केन्द्रों पर पड़ता है, जिससे सूक्ष्म जगत के शक्ति केन्द्र जागृत होते हैं। मन्त्रों के विधिपूर्वक गठन से वह शब्द उससे सम्बन्धित यौगिक ग्रन्थियों को गुदगुदाते हैं। उनकी सोयी हुई शक्तियों को जगाते हैं। उन ग्रन्थियों में स्फूर्ति आने से वे क्रिया-शील हो जाती हैं, जिस प्रयोजन के लिए जो मन्त्र होते हैं वे उसी प्रकार की ग्रन्थियो को जगाते हैं, उन्हीं पर वे आघात करते हैं। इन ग्रन्थियों की क्रियाशीलता से साधक को विभिन्न प्रकार की सिद्धियां प्राप्त होती हैं, जो दूसरो को चमत्कार दिखाई देती हैं। परन्तु वह वास्तव मे शब्दों की वैज्ञानिक प्रक्रिया का ही परिणाम है।

आस्ट्रिया के वैज्ञानिक श्री लेबर लेजारियों ने बीजमन्त्रों का शरीर के विभिन्न अंगों पर कैसा प्रभाव पड़ता हैं, इसका प्रयोग करके लिखा है कि प्रणव "ॐ" के उच्चारण से हृदय, मस्तिष्क, पेट और सभी सूक्ष्म इन्द्रियों पर प्रभाव पड़ता है। "ह्रां" से फेफड़ों, गले, पेट, हृदय और मस्तिष्क को बल मिलता है। "ह्रीं" से पाचन-यन्त्रो, फेफड़ो, गले और हृदय पर प्रभाव पड़ता है। "ह्रूं" से पेट, जिगर, तिल्ली, आंतो और गर्भाशय को शक्ति मिलती है। "ह्रूं" से मूत्र मार्ग निरोग होता है। "ह्रौं" से उदर विकार दूर होते हैं, पक्वाशय और आमाशय सशक्त होते हैं, मूत्राशय शुद्ध होता है, कब्ज दूर होता है। "ह्र" से अन्न-नली को और फेफड़ों को बल मिलता है।

रोग निवारण मे, इस्पात की चादरों को काटने में, लॉण्ड्री तथा सिचाई साधनों में ध्वनि शक्ति का प्रयोग विद्युत की तरह होने लगता है। जब ध्वनि-शक्ति की सहायता से उपर्युक्त लाभ प्राप्त किये जा रहे हैं, तो मन्त्र-विद्या जो ध्वनि शक्ति पर आधारित है उस पर अविश्वास कैसे किया जा सकता है।

शब्द की सामर्थ्य सभी भौतिक शक्तियों से बढ़कर सूक्ष्म विभेदन क्षमता वाली होती हैं। इस बात की निश्चित जानकारी हमारे पूर्वाचार्यों को थी। इसी कारण उन्होंने मन्त्र-विद्या का विकास किया। कालान्तर में सम्प्रदाय भेद से अनेक मन्त्रशास्त्रों की रचना हुई। भारतीय मन्त्र-शास्त्र की विशाल परम्परा रही है। इस परम्परा में अन्य सम्प्रदायों की तरह जैन सम्प्रदाय में

भी मन्त्र-तन्त्रों से सम्बन्धित शास्त्र प्रचुर मात्रा में उपलब्ध होते हैं। जैन सम्प्रदाय का मूल मन्त्र "णमोकार मन्त्र," महामन्त्र है। इस महामन्त्र से अन्य समस्त मन्त्र प्रगट हुए हैं ऐसा आगम मत है। ऐसा कहने का आशय है कि मन्त्र-शास्त्र की जन्मदायी मातृकाक्षर (स्वर एवं व्यंजन) का जनक ही 'णमोकार' महामन्त्र है, जिसका वर्णन जैनागम में निम्न प्रकार उपलब्ध होता है :—

महामन्त्र णमोकार :

णमो अरिहंताणं, णमो सिद्धाणं, णमो आइरियाणं।
णमो उवज्झायाणं, णमो लोए सब्व साहूणं ।।

णमोकार महामन्त्र में मातृका ध्वनियां : एक विश्लेषण—

ण् + अ + म् + ओ + अ + र् + इ + ह् + अं + त् + आ + ण् + अं
ण् + अ + म् + ओ + स् + इ + द् + ध् + आ + ण् + अं
ण् + अ + म् + ओ + आ + इ + र् + इ + य् + आ + ण् + अं
ण् + अ + म् + ओ + उ + व् + अ + ज् + झ् + आ + य् + आ + ण् + अ
ण् + अ + म् + ओ + लॅ + ओ + ए + स् + अ + व् + व् + अ + स् + आ
ह् + ऊ + ण् + अं

इस विश्लेषण में से स्वर पृथक करने पर :

अ + ओ + अ + इ + अं + आ + अं + अ + ओ + इ + आ
1 ए 11 2 15 13 3

अं + अ + ओ + आ + इ + इ + आ + अं
ऐ 12 ई 4

अ + ओ + उ + अ + आ + आ + अं + अ + ओ
औ 14 5 अः 16

ओ + ए + अ + अ + आ + ऊ + अ
6

इस प्रकार उपर्युक्त स्वरों में से रेखांकित स्वरो को मिलाने पर एवं र् और ल् को "रलयोरेक्यं" मानकर आयरियाण पद के अन्तर्गत "रि" इस प्राकृत वर्ण को 'ऋ' मान लेने पर सोलह स्वरों की सृष्टि निम्नानुसार हो जाती है। यथा—

"अ आ इ ई उ ऊ (र्) ऋ ॠ (ल) लृ ॡ ए ऐ ओ औ अं अः"

व्यंजनों को उपर्युक्त प्रकार से पृथक करने पर

ण् + म् + र् + ह् + त् + ण् + ण् + म् + स् + द् + ध् + ण्
ण + म् + र् + य् + ण् + ण् + म् + व् + ज् + झ
2

य् + ण् + ण् + म् + ल् + स् + व् + व् + स् + ह् + ण
ष

इन व्यंजनों में पुनरुक्त व्यंजनों को छोड़ देने पर निम्न स्वरूप बनता है :

ण् +	म् +	र् +	ह् +	त् +	स् +	द् +	ध् +	य् +	व् +	ज् + झ् +	ल् +	ह् +	श् +	घ्
3	5	6	7	4	7	4	4	6	6	2	6	7	7	1

ध्वनि सिद्धान्त के आधार पर उपर्युक्त वर्णों के वर्गाक्षर वर्ग का प्रतिनिधित्व करते हैं।

जैसे—"घ=कवर्ग, 2 ज=चवर्ग, 3 ण=टवर्ग, 4 ध=तवर्ग, 5 म=पवर्ग, 6 य् र ल व, 7 स=श ष स ह"

अस्तु इस महामन्त्र की समस्त मातृका ध्वनियां निम्न प्रकार हुई :

अ आ इ ई उ ऊ ऋ ॠ लृ ॡ ए ऐ ओ औ अं अः

क् ख् ग् घ् ङ्, च् छ् ज् झ् ञ्, ट् ठ् ड् ढ् ण्, त् थ् द् ध् न्, प् फ् ब् भ् म्,
य् र् ल् व् श् ष् स् ह।

उपर्युक्त विश्लेषण से यह बात सिद्ध हो जाती है कि मन्त्र-शास्त्र की जननी मातृकाक्षर की उत्पत्ति णमोकार मन्त्र से हुई। जब णमोकार मन्त्र को अनादिसिद्ध माना जाता है, तब मातृकाक्षर का अनादिसिद्धपना स्वतः ही सिद्ध हो जाता है। भट्टारक सकलकीर्ति ने अपने प्रसिद्ध ग्रन्थ "तत्वार्थसारदीपक" में वर्णमातृका का अनादिपना तथा समस्त आगम की रचना करने वाली ऐसी वर्ण मातृका के ध्यान करने का निर्देश दिया है।

आज के वैज्ञानिक को यह पढ़कर आश्चर्य होगा कि हजारों वर्ष पूर्व हमारे पूर्वाचार्यों ने इस मातृका वर्णों का दैवी स्वरूप, विस्तार और प्रभामण्डल समझा दिया था। विद्यानुवाद के मन्त्र-व्याकरण-प्रकरण चतुर्थ में प्रत्येक वर्ण की शक्ति एवं उसके विशिष्ट लक्षण बतलाये हैं। जैसे—"अ"—वृत्तासन, हाथी का वाहन, सुवर्ण के समान वर्ण, कुंकुम गंध, लवण स्वाद, जम्बूद्वीप में विस्तीर्ण, चार मुख, अष्ट भुजा, काली आंख, जटामुकुट सहित, मोतियो के आभूषण, अत्यन्त बलवान, गम्भीर, पुल्लिग ऐसा "अ" कार का लक्षण है। वर्ण मातृका अर्थात् वर्णमाला का प्रत्येक वर्ण मन्त्र है, क्योकि इसके मनन से विशिष्ट शक्ति उत्पन्न होती है। जैसे—"अ" अव्यय व्यापक, आत्मा के एकत्व का सूचक, शुद्ध बुद्ध, ज्ञान रूप शक्ति का द्योतक, प्रणव बीज का जनक। 'ऋ"—ऋद्धि बीज, सिद्धि दायक, शुभकार्य सम्बन्धी बीजों का मूल, कार्य सिद्धि का सूचक। "क"—शक्तिबीज, प्रभावशाली, सुखोत्पादक, सन्तान प्राप्ति की कामना का पूरक, कामबीज का जनक। "ण"—शान्ति सूचक, आकाश बीजों में प्रधान, ध्वंसक बीजो का जनक, शक्ति का स्फोटक। "व" सिद्धिदायक. आकर्षक, ह्, र् और अनुस्वार के संयोग से चमत्कारो का उत्पादक, सारस्वत बीज, भूत-पिशाच-शाकिनी-डाकिनी आदि की बाधा का विनाशक, रोग हर्ता, लौकिक कामनाओ की पूर्ति के लिये अनुस्वार मातृका का सहयोगापेक्षी, मंगल साधक और विपत्तियों का रोधक।

समस्त वर्णों की वर्णशक्ति तथा समस्त ध्वनियां मगल मन्त्र णमोकार में सन्निविष्ट हैं। इसीलिये उसे मन्त्रराज से विभूषित किया गया है। यह मन्त्रराज समस्त संसार का सार एवं सर्व मनोरथों का दाता ही नहीं मोक्ष प्राप्ति का सेतु भी है। अतः आत्मसाधक उक्त आत्मविकासात्मक पंचपरमेष्ठी मंगल मन्त्र से अथवा बीज मन्त्र युक्त पंचपरमेष्ठी मन्त्रों और उसकी ध्वनियों के घर्षण

से अपने भीतर आत्मिक शक्ति का प्रस्फुटन करता है। यह शक्ति आत्मपरक होते हुए भी परकल्याण में परम सहायक होती है। अस्तु पूर्वाचार्यों ने वर्णशक्ति की ध्वनियों का वैज्ञानिक गुंठन कर अन्य मन्त्रों की भी रचना की। अर्थात् मन के साथ जिन वर्ण ध्वनियों का घर्षण होने से दिव्य ज्योति प्रगट होती है उन ध्वनियों के समुदाय को भी आचार्यों ने मन्त्र नाम से ही सम्बोधित किया है। मन्त्रों का बार-बार उच्चारण किसी सोते हुए को बार-बार जगाने के समान है। यह प्रक्रिया दो स्थानों के बीच बिजली का सम्बन्ध जोड़ दिये जाने के समान है। साधक की विचार-शक्ति स्विच का काम करती है और मन्त्र-शक्ति विद्युत लहर का। जब मन्त्र-सिद्धि हो जाती है, तब साधक अपनी आत्मिक शक्ति से अभीष्ट कार्यों की चमत्कारपूर्ण सिद्धि करता है। साधक की आत्मिक शक्ति से आकृष्ट देवता साधक के समक्ष अपना आत्मार्पण कर देता है जिससे देवता की समस्त शक्ति उस साधक में आ जाती है और साधक लोक में अभीष्ट कार्यों की चमत्कारपूर्ण सिद्धि करता है। यह प्रश्न उठना भी स्वाभाविक है कि जब णमोकार मन्त्र से ही समस्त कार्यों की सिद्धि हो जाती है तब अन्य मन्त्रों की रचना की आवश्यकता क्यों हुई ? णमोकारमन्त्र आत्मविकासात्मक मन्त्र है। इसके द्वारा आत्मशक्ति का विकास किया जाता है। किन्तु उस शक्ति का उद्घाटन एक निश्चित एवं परिष्कृत जीवन यापन करने पर ही होता है अन्यथा अपेक्षित चमत्कारी कार्यों की सिद्धि नहीं होती है। अतः पूर्वाचार्यों ने लोक-कल्याणकारी दृष्टि को ध्यान में रखकर सांसारिक त्वरित कार्य सिद्धि के लिये सुगम मार्ग युक्त शान्तिक एवं पौष्टिक मन्त्रों का वैज्ञानिक गुंठन किया है।

शांतिक मन्त्र :

जिन ध्वनियो के वैज्ञानिक सन्निवेश के घर्षण द्वारा भयंकर आधि-व्याधि, व्यन्तर, भूत-पिशाच की पीड़ा, क्रूरग्रह, जंगम स्थावर विष, अतिवृष्टि, अनावृष्टि दुर्भिक्षादि इतियों और चोर आदि का भय प्रशान्त हो जाय उन ध्वनियों के सन्निवेश को जैनाचार्यों ने शान्तिमन्त्र से सम्बोधित किया है।

आधुनिक विज्ञान ने भी लोक-कल्याण में रोग निवारण के लिए ध्वनि तरंगो के सफल परीक्षण किये हैं। परिणामस्वरूप शारीरिक रोगों मे ही नहीं वरन् मानसिक रोगों मे भी लाभ प्राप्त हो रहा है। भारतीयों के लिए रोग निवारण के लिए मन्त्रो का प्रयोग एक साधारण सी बात रही है। हर भारतीय इसमें पारंगत होता था। जीवन के हर क्षेत्र में इस विद्या का लाभ उठाया जाता था।

मानसिक शांतिदायक मन्त्र :

"ॐ अर्हं अ सि आ उ सा नमः ॥"

इस मन्त्र का नित्य स्मरण करने से मानसिक शान्ति रहती है तथा हर प्रकार के क्लेश का नाश होता है।

सिर दर्द निवारण मन्त्र :

"ॐ ह्रीं अर्हं णमो ओहिजिणाणं परमोहिजिणाणं शिररोगविनाशं भवतु ॥"

नेत्र रोग निवारण मन्त्र :

"ॐ ह्रीं अर्हं णमो सव्वोहिजिणाणं अक्षिरोगविनाशनं भवतु ॥"

कर्णरोग निवारण मन्त्र :

"ऊँ ह्रीँ अर्हं णमो अणंतोहिजिणाणं कर्णरोगविनाशनं भवतु ।।"

श्वास रोग निवारण मन्त्र :

"ऊँ ह्रीँ अर्हं णमो संभिण्णसोदराणश्वासरोगविनाशनं भवतु ।।"

ज्वरनाशक मन्त्र :

"ऊँ ह्रीं अर्हं सर्वं ज्वरं नाशय नाशय ऊँ णमो सर्वोषधि पत्ताणं ह्रीं नमः ।"

आधाशीशी नाशक मन्त्र :

ऊँ ह्रीं परमोहिजिणाणं ऊँ ह्रीँ क्रों क्रों इत्रोँ स्वाहा ।

चोर भय हरण मन्त्र :

ऊँ णमो अरहंताणं आभिणी मोहिणी मोह्य मोह्य स्वाहा ।"

बिच्छू विष निवारण मन्त्र :

तीर्थंकर पार्श्वनाथ प्रसादात् एष योगः फलतु ।
मंत्र—ओं कें खें स्वाहा अथवा ऊँ पक्षिस्वाहा ।

मेघवृष्टि कारक मन्त्र :

"ऊँ नमोह्यल्व्यूं मेघ कुमाराणं ऊँ ह्रीँ श्रीँ नमो स्म्ल्व्यूं मेघकुमारा णं वृष्टि कुरु—कुरु ह्रीँ संवोषट् ।

मेघवृष्टि स्तम्भक मन्त्र :

"ऊँ ह्रीँ श्रीँ सो क्षं क्षं मेघकुमारकेभ्यो वृष्टिः स्तम्भय स्वाहा ।

अग्नि शमन मन्त्र :

"ऊँ णमो ऊँ अर्हं असि आ उ सा णमो अरिहताणं नमः ।"

उपर्युक्त मंत्रों का प्रभाव साधक के द्वारा एक निश्चित मार्ग का अवलम्बन करने पर ही होता है ।

पौष्टिक मन्त्र :

जिन ध्वनियों के वैज्ञानिक संरचना के घर्षण द्वारा सुख-सामग्रियो की प्राप्ति अर्थात् जिन मंत्रो के द्वारा धन-धान्य, सौभाग्य, यशकीर्ति, बुद्धि तथा संतान आदि की प्राप्ति हो उन ध्वनियों की संरचना को पौष्टिक मंत्र कहते हैं ।

ऋद्धि-सिद्धि अर्हं मन्त्र :

"ऊँ ह्रीँ णमो अरहंताणं मम ऋद्धि वृद्धि समीहितं कुरु कुरु स्वाहा । विधि :—शुद्ध होकर प्रतिदिन प्रातः सायं 108 बार मंत्र का जाप करें तो सर्व प्रकार की ऋद्धि-सिद्धि प्राप्त होती है ।

विद्या प्राप्ति मन्त्र :

"ऊँ णमो चउदस पुव्वीणं ह्रौं ह्रौं नमः स्वाहा।"

विधि :– इस मंत्र का विधि पूर्वक 21 लाख जाप करने के पश्चात् नित्य प्रातः सायं एक-एक माला गिनने से अद्‌भुत विद्या की प्राप्ति होती है।

इस प्रकार अन्य सम्प्रदायों के मन्त्र-शास्त्रों की तरह जैन मन्त्र-शास्त्रों की भी एक विशाल परम्परा है। आज के इस वैज्ञानिक युग में लोग इस महत्वपूर्ण परम्परा को केवल अन्धविश्वास मात्र बताकर इसकी उपेक्षा करते हैं। किन्तु यदि इस विद्या का वैज्ञानिक अध्ययन किया जाए एवं तथ्यों का विश्लेषण किया जाए तो निश्चित ही मानव जीवन की उलझी हुई गुत्थियों को सुलझाकर पृथ्वी पर ही स्वर्ग बनाने की क्षमता प्राप्त की जा सकती है। किन्तु कब ? जिस प्रकार भौतिक-विज्ञान के आचार्यों ने शब्द-विज्ञान के रहस्यों को प्रगट कर नई आस्थाएं बनाई हैं, उसी तरह मंत्र-साधकों का भी कर्तव्य हो जाता है कि वे मंत्रों के लोक-कल्याणकारी स्वरूप को समाजोत्थान में प्रयुक्त करें तथा लुप्त प्रायः विधि-विधानों की शोध एवं उनके विकसित करने का प्रयत्न करें, ताकि इस वैज्ञानिक युग में मन्त्र-शक्ति पर डूबते हुए विश्वास को पुनः उभारा जा सके।

ऊँ शान्ति शान्ति शान्ति....................

रिसर्च स्कॉलर
दर्शन विभाग
सुखाड़िया विश्वविद्यालय,
उदयपुर (राज०)

यह अहिंसा भयभीत प्राणियों के लिए शरणभूत है, पक्षियों के लिए आकाश में गमन-उड़ने के समान है। यह अहिंसा प्यास से पीड़ित प्राणियों के लिए जल के समान है, भूखों के लिए भोजन के समान है, समुद्र के मध्य डूबते हुए जीवों के लिए जहाज के समान है, दुःखों से पीड़ित जनों के लिए औषध बल के समान है, और भयानक जंगल में संघ के साथ गमन करने के समान है।

(प्रश्नव्याकरण सूत्र, 108)

जैन दर्शन का सामान्य–विशेषवाद

–डॉ० वशिष्ठ नारायण सिन्हा

दार्शनिक जगत् में यह बहुत कठिन समस्या है कि पदार्थ या तत्व को सामान्य माना जाए अथवा विशेष, एक अथवा अनेक। इसके समाधान-स्वरूप चार प्रकार के मत मिलते हैं :

1. अद्वैतवादी, मीमांसक तथा सांख्य मानते हैं कि सामान्य ही सत् है या सत् सामान्य है। वह एक है।
2. बौद्धों के विचार में विशेष सत् है या सत् विशेष है और विशेष होने के कारण वह अनेक भी है।
3. न्याय-विशेषिकों के मत में सामान्य सत् है और विशेष भी सत् है किन्तु दोनो एक दूसरे से भिन्न हैं, निरपेक्ष हैं। सामान्य को एक कह सकते हैं किन्तु विशेष अनेक हैं, सामान्य और विशेष भिन्न हैं।
4. जैन दर्शन ऊपर कथित तीनो ही विचारों को अस्वीकार करता है इसके अनुसार पदार्थ न केवल सामान्य है, न केवल विशेष और न इन्हें सामान्य और विशेष रूपों मे भिन्न-भिन्न माना जा सकता है। पदार्थ सामान्य और विशेष, एक और अनेक, दोनों ही रूपो मे देखे जा सकते हैं। किन्तु सामान्य और विशेष अलग-अलग नहीं रहते। ये दोनो ही हर वस्तु में देखे जाते हैं। प्रत्येक वस्तु सामान्य होकर विशेष और विशेष होकर सामान्य है। एक होकर अनेक और अनेक होकर एक है।

ये चार मत अपनी-अपनी पुष्टि के लिए इस प्रकार तर्क देते हैं—

सामान्यवाद—

इस मत में केवल सामान्य की ही सत्ता है विशेष को नहीं। सामान्य से भिन्न कोई भी सत्ता नहीं होती। क्योंकि—

(क) पदार्थ सत् रूप में ही जाने जाते हैं, सत् एक है। पदार्थ या द्रव्य का द्रव्यत्व एक है। द्रव्यत्व को छोड़कर कोई तत्व नहीं पाया जा सकता।

(ख) विशेष को सत् मानने वाले विशेष को तभी जान सकते हैं जब उसका स्वभाव 'विशेषत्व' उसमें हो। अपने स्वभाव को छोड़कर कोई भी वस्तु नहीं रह सकती। यदि विशेषत्व के कारण विशेष है तब तो वह विशेषत्व ही सामान्य है।

(ग) अनुवृत्ति को सामान्य तथा व्यावृत्ति को विशेष कहते हैं। व्यावृत्ति का मतलब है दूसरे से भिन्नता, दूसरे का निषेध। किन्तु कोई भी वस्तु अपने से भिन्न वस्तु का निषेध यदि कर सकती है तो उसे भूत, वर्तमान तथा भविष्य तीनों ही कालों में तीनों लोकों के समस्त पदार्थों का निषेध करना होगा, तभी उसकी निषेध-क्षमता की सिद्धि होगी अन्यथा नहीं। इसे प्रमाणित करने के लिए प्रमाता को सर्वज्ञ होना होगा। सर्वज्ञता के नीचे न तो यह अनुभव से सिद्ध हो सकता है और न तर्क से ही। अत. व्यावृत्ति आकाश कुसुम की तरह अभाव रूप है।

(घ) व्यावृत्ति सत् है अथवा असत्। यदि असत् है तब तो इसका कोई अर्थ नहीं हो सकता। खरविषाण और घट की व्यावृत्ति हो सकती है। यदि व्यावृत्ति सत् है तो क्या जितने भी विशेष हैं उन सब मे एक ही व्यावृत्ति है अथवा सब में अलग-अलग व्यावृत्तियां है। यदि विशेषो मे अलग अलग व्यावृत्तियां है तो इसका मतलब है कि एक व्यावृत्ति में दूसरी व्यावृत्ति है। इस तरह दूसरी में तीसरी व्यावृत्ति भी हो सकती है। फिर तो अनवस्था दोष उत्पन्न हो जाएगा। यदि यह माना जाता है कि एक ही व्यावृत्ति सभी विशेषों में देखी जाती है तब निश्चित ही वह व्यावृत्ति सामान्य कही जाएगी।

विशेषवाद –

1. विशेषवादी बौद्ध क्षणभंगवाद के सिद्धान्त को मानते हैं। उनके अनुसार प्रत्येक वस्तु क्षण-क्षण बदलती रहती है। यह विशेष का लक्षण है। परिवर्तन विशेषो मे ही देखा जाता है। विशेषों की ही सत्ता होती है। गाय को हम देखते हैं गोत्व को नही।
"प्रत्यक्ष रूप से अलग-अलग देखी जानेवाली पांच अंगुलियो मे जो सामान्य अंगुली को देखता है वह मानो अपने सिर सींग देखता है।"

   यह व्यंग बताता है कि सामान्य की सिद्धि नहीं हो सकती, जैसे कोई व्यक्ति अपने सिर पर सींग की बात को न सोच सकता है और न उसे देख ही सकता है।

2. सामान्य की उत्पत्ति व्यक्तियों से होती है। अतः अपने कारण से भिन्न सामान्य की कल्पना ठीक नहीं है।
3. सामान्य एक है या अनेक। यदि एक है तो वह व्यापक है अथवा अव्यापक ?

   (क) यदि सामान्य व्यापक है तो उसे दो वस्तु के बीच मे भी रहना चाहिए। किन्तु वह दो मे होता है दोनों के बीच मे नहीं होता।

   (ख) यदि वह सब मे पाया जाता है, सर्वगत है, एक है, तब तो उसे घट-पट सब में व्याप्त रहना चाहिए।

   (ग) यदि वह अव्यापक है तब उसे विशेष मानेंगे, सामान्य नहीं।

4. किसी भी वस्तु की सत्ता अर्थक्रियाकारित्व से सिद्ध होती है। दूध दूहने का कार्य किसी विशेष गाय से सिद्ध होता है, गोत्व से नही। किसी विशेष घोड़े को दौड़ाया जाता है, सामान्य घोड़त्व को नहीं।

5. यदि सामान्य को एक न मानकर अनेक माना जाता है तब तो वह विशेष ही कहलाएगा। अतः विशेष की सत्ता है, सामान्य की नहीं।

सामान्य-विशेष-निरपेक्षता :

1. न्याय-वैशेषिक मानते हैं कि सामान्य और विशेष भिन्न हैं, क्योंकि सामान्य और विशेष के स्वभाव भिन्न हैं। गोत्व व्यापक होता है किन्तु काली या उजली गाय व्यापक नही होती।

2. सामान्य से यदि विशेष को पृथक नहीं माना जाता है तो क्या सामान्य का ही ज्ञान होता है, विशेष का नही ? क्या सामान्य से ही सब कुछ प्रभावित है ? यदि विशेष का ज्ञान नहीं हो सकता तब तो विशेष का वाचक शब्द नही होना चाहिए और न विशेष के द्वारा कोई क्रिया ही होनी चाहिए। किन्तु व्यवहार में विशेष के द्वारा किया गया कार्य देखा जाता है और विशेष का वाचक भी होता है। अत· सामान्य से भिन्न विशेष की सत्ता माननी चाहिए।

3. इस तरह यदि विशेष से भिन्न कोई सामान्य नही होता तो उसका भी वाचक नही होता किन्तु सामान्य के भी "वाचक" पाए जाते हैं।

   अतः सामान्य और विशेष दोनो हैं किन्तु दोनों भिन्न हैं, निरपेक्ष हैं।

सामान्य-विशेष-सापेक्षता :

यह मत जैन दर्शन का है। जैन दर्शन नयवाद का प्रतिष्ठापक है। अत· "नय" की कसौटी पर अन्य मतावलम्बियों के विभिन्न विचारो को कसने के बाद यह कहता है कि जो लोग मात्र सामान्य को मानते हैं वे संग्रह नय की दृष्टि को अपनाते हैं। संग्रह नय की दृष्टि सामान्य को ग्रहण करती है। विशेष को मान्यता देने वालों की दृष्टि पर्यायार्थिक नय की है, क्योंकि वे पर्यायो को प्रधानता देते हैं। जो सामान्य और विशेष दोनों को ही मानते हैं किन्तु दोनो को एक-दूसरे से भिन्न समझते हैं, उनकी दृष्टि नैगमनय की है, जिसमे कभी द्रव्य पर विचार होता है तो कभी पर्याय पर। ये दृष्टियां एकांगी है। इनसे एकांगी ज्ञान होते हैं। सही ज्ञान तो अनेकान्तवाद के माध्यम से होता है। अनेकान्तवाद के अनुसार प्रत्येक वस्तु में अनन्त धर्म होते हैं। उन अनन्त धर्मों मे से कुछ स्थायी होते हैं जिन्हें गुण कहा जाता है और कुछ अस्थायी यानी बदलने वाले होते हैं। जो स्थायी धर्म होते हैं उन्हें सामान्य माना जाता है और जो परिवर्तनशील धर्म है उन्हें ही विशेष की संज्ञा दी जाती है।

1. वस्तु को अर्थक्रियाकारित्व से जानते हैं। प्रत्यक्ष रूप से अनेकान्त में यह देखा जाता है। जब कोई व्यक्ति गोत्व कहता है तब उसके सामने गोत्व के सभी सामान्य लक्षण आ जाते हैं। यह अनुवृत्ति है। और गाय कथन के साथ ही भैंस, घोड़ा, गदहा से उसकी व्यावृत्ति का भी बोध होता है। अनुवृत्ति तथा व्यावृत्ति क्रमशः सामान्य तथा विशेष सूचक है। अतः किसी एक पदार्थ के सामने आते ही सामान्य तथा विशेष दोनों का बोध होता है।

2. जब कोई कहता है "काली गाय" उस समय एक विशेष गाय का बोध होता है, साथ ही गाय जाति का भी बोध होता है। काली कहने में एक विशेष कालेपन के साथ सभी प्रकार के कालेपन का बोध होता है। इस प्रकार हर वस्तु सामान्य-विशेष रूप है। सामान्य से अलग करके विशेष को नहीं देखा जा सकता और न विशेष से अलग करके सामान्य को जाना जा सकता है।

3. सामान्य और विशेष को न्याय-वैशेषिक ने एक दूसरे से भिन्न माना है। किन्तु सामान्य का प्रत्येक व्यक्ति से कथंचित् तादात्म्य होने से कथंचित् भिन्नता और कथंचित् अभिन्नता का सम्बन्ध होता है। कथंचित् तादात्म्य से तात्पर्य है एक सीमा तक तादात्म्य। यदि सामान्य का व्यक्ति से पूर्ण तादात्म्य होगा तब तो दोनो मे एकरूपता आ जाएगी। किन्तु सामान्य का विशेष के साथ एकरूपता नही होती। जिस सीमा तक तादात्म्य रहता है, उस हद तक सामान्य और विशेष में अभिन्नता होती है और जिस हद तक तादात्म्य नहीं होता वहा तक भिन्नता होती है। यद्यपि व्यक्ति के रूप मे एक दूसरे से अन्तर होता है किन्तु उसमें जो गुण या सामान्य होता है उस पर कोई प्रभाव नहीं पड़ता।

इसलिए सामान्य और विशेष एकान्ततः भिन्न नही माने जा सकते। ये भिन्नाभिन्न हैं।

वाच्य–वाचक–

वाच्य उसे कहते हैं जिसकी वाचना होती है। पदार्थों की वाचना होती है। शब्दो के द्वारा वाचना होती है! उन्हें जैनदर्शन वाचक मानता है। सामान्य-विशेष की समस्या न केवल वाच्य तक है, बल्कि वाचक के सम्बन्ध मे भी यह प्रश्न उठता है कि वाचक यानी शब्द क्या है? सामान्य या विशेष।

जैन दर्शन में शब्द को पौद्‌गलिक माना गया है। शब्द पुद्‌गलो से बनते हैं। पुद्‌गल में सामान्य और विशेष दोनो होते हैं। इसलिए शब्द में भी सामान्य और विशेष होते हैं अर्थात् शब्द सामान्य रूप है और निरपेक्ष भी। किन्तु न्याय-वैशेषिक इसका खण्डन करते हैं।

न्याय-वैशेषिक शब्द को पौद्‌गलिक नहीं मानते हैं और इसके लिए वे निम्नलिखित तर्क पेश करते हैं—

1. शब्द का आधार आकाश होता है जो स्पर्श-शून्य होता है।
2. शब्द सघन प्रदेश में प्रवेश करते हुए और उससे निकलते हुए बाधित नही होता अर्थात् उसके सामने कोई रुकावट नहीं आती है।
3. उसका कोई अवयव दृष्टिगोचर नहीं होता जो उसके पहले अथवा बाद भी रहे।
4. वह सूक्ष्म मूर्त द्रव्यो का प्रेरक नही है।
5. शब्द आकाश का गुण है।

इन तर्कों का जैनाचार्य इस प्रकार खण्डन करते हैं—

1. शब्दो का आधार आकाश नहीं बल्कि भाषावर्गणा है। भाषावर्गणा पुद्‌गल से बनती है। जिस प्रकार गन्ध आश्रित द्रव्य-परमाणु हवा की अनुकूलता या प्रतिकूलता के अनुसार एक

स्थान से दूसरे स्थान तक जल्द या देर से पहुँचते हैं, उसी प्रकार शब्द-परमाणु भी हवा की अनुकूलता या प्रतिकूलता के अनुसार जल्द या देर से एक स्थान से दूसरे स्थान तक पहुँचते हैं।

2. कस्तूरिका आदि गन्ध बन्द स्थान मे प्रवेश करती हैं और निकलती हैं, फिर भी वे पौद्गलिक हैं।

3. विद्युत और उल्कापात के कोई भी अवयव उसके पहले अथवा बाद में दिखाई नहीं पड़ते, फिर भी वे पौद्गलिक होते हैं।

4 गन्ध, रंग और धूल में रहती है और नासिका मे प्रवेश करके अपने अपने अनुकूल प्रेरणा प्रस्तुत करती है। परन्तु वह देखी नहीं जाती है। उसी प्रकार शब्द भी यद्यपि नहीं देखा जाता है किन्तु कर्णरन्ध्र में पहुँच कर प्रेरणा उत्पन्न करता है।

5. शब्द रूपादि की तरह इन्द्रिय के प्रत्यक्षीकरण का विषय बनता है। इसलिए इसे आकाश का गुण नही मानते।

इस प्रकार शब्द पौद्गलिक है, सामान्य-विशेष रूप है। यद्यपि जैनमत मे पौद्गलिक अथवा अपौद्गलिक जो भी है वे सभी सामान्य-विशेष रूप हैं फिर भी पौद्गलिक को ही यहां सामान्य-विशेष का आधार बनाया गया है ताकि साधारण लोग भी इसे सुगमता से समझ सकें।

मीमांसा दर्शन मे शब्द को नित्य और एक माना गया है। इसके विपरीत बौद्ध दर्शन मे शब्द अनित्य तथा अनेक कहा गया है किन्तु जैन दर्शन में शब्द सामान्य-विशेष तथा एक-अनेक है। कारण वाच्य और वाचक में कथंचित् तादात्म्य सम्बन्ध है। इसके सम्बन्ध मे भद्रबाहु ने ऐसा कहा है—

वाचक और वाच्य कथंचित् भिन्न हैं और कथंचित् अभिन्न भी हैं। "छुरा" "आग" और 'मिठाई' के उच्चारण मात्र से ही किसी का शरीर न कटता है, न जलता है और न किसी को मधुरता का अनुभव होता है। इसलिए वाच्य और वाचक भिन्न है। किन्तु "छुरा", "आग" और "मिठाई" के उच्चारण से ही "छुरा", "आग" और "मिठाई" का बोध होता है। इसलिए वाच्य और वाचक अभिन्न हैं।

जिस प्रकार "वाच्य" सामान्य-विशेष, एक-अनेक तथा भाव-अभाव रूप होते हैं उसी प्रकार वाचक भी सामान्य-विशेष, एक-अनेक और भाव-अभाव रूप होते हैं। "घट" शब्द मिट्टी के उस पात्र के लिए व्यवहार मे आता है जिससे जल लाने या रखने का कार्य होता है। किन्तु योगी लोग शरीर को ही घट कहते हैं। "चोर" शब्द चोर के लिए व्यवहृत होता है किन्तु दक्षिण में इसका व्यवहार चावल के लिए होता है। कर्कटी शब्द का प्रसिद्ध अर्थ ककड़ी है किन्तु किसी-किसी स्थान पर इसका प्रयोग योनि के लिए होता है। इसी तरह जीतकल्प व्यवहार में प्रायश्चित विधि की चर्चा में षडगुरु का अर्थ 180 उपवास किया गया किन्तु अब षडगुरु से केवल तीन उपवास समझा जाता है। देश और काल के अनुसार वाचक के विभिन्न प्रयोग देखे जाते हैं।

शब्द में सभी पदार्थों को जानने की क्षमता होती है। देश और काल के अनुसार उन्हें संकेत मिलता है। जब शब्द के स्वभाव और संकेत दोनों को जान लिया जाता है तभी उसका यथार्थ अर्थ ज्ञात होता है। इसीलिए श्री देवसूरि ने कहा है—

"स्वाभाविक सामर्थ्य और संकेत से अर्थ की जानकारी करना ही शब्द है।" इससे यह सिद्ध होता है कि शब्द एक-अनेक रूप वाला होता है। क्योंकि स्वभाव से वह एक और संकेत से अनेक होता है।

इसी तरह विभिन्न तर्क-वितर्क के आधार पर जैन दर्शन यह सिद्ध करता है कि वाच्य और वाचक सामान्य-विशेष, एक-अनेक रूप हैं।

दर्शन विभाग
काशी, विद्यापीठ, वाराणसी
(उत्तर प्रदेश)

आलस्य के साथ सुख नहीं रहता है, निद्रा के साथ विद्या सम्भव नहीं होती है, आसक्ति के साथ वैराग्य घटित नहीं होता है, तथा जीव-हिंसा के साथ दयालुता नहीं ठहरती है।

(समणसुत्त, 167)

सम्यग्दृष्टि जीव अध्यात्म में शंका रहित होते हैं, इसलिए वे निर्भय होते हैं; चूंकि सम्यग्दृष्टि जीव सात प्रकार के भयों से मुक्त होते हैं, इसलिए निश्चय ही वे अध्यात्म में शंका रहित होते हैं।

(समणसुत्तं, 232)

"आचारांग" में अहिंसा का विवेचन

–डॉ० निज़ाम उद्दीन

"आचारांग" जैन धर्म का सबसे प्राचीन ग्रन्थ है। इसमे 323 सूत्र हैं। "आचारांग" का प्रतिपाद्य आध्यात्मिक जीवन का प्रकर्ष दिखाना तथा उसके लिए पथ प्रशस्त करना है। इसके लिए त्याग और ममत्व के परित्याग को अधिक महत्व दिया गया है। अतः अहिंसा, समत्व, सत्य की साधना का वर्चस्व अधिक आभामय है। यहा केवल अहिंसा की विवेचना "आचारांग" के आधार पर करना अभीष्ट है।

अहिंसा समता-भाव है। जहां हिंसा होती है वहां प्रमाद और अज्ञान रहता है, 'पर' की भावना रहती है। अहिंसा में 'स्व' की भावना सन्निहित रहती है। हिंसा को 'भाव हिंसा' और 'द्रव्यहिंसा' इन दो रूपों में व्यक्त किया जाता है। भावहिंसा का सम्बन्ध मन से है। हमारे मन में हिंसा का भाव मन की विकृति (प्रमाद, अज्ञान, घृणा, क्रोध आदि) के कारण उत्पन्न होता है। 'द्रव्यहिंसा' मे सामाजिकता आ जाती है। यदि हमारी दृष्टि "स्व" के साथ "पर" पर समान रहेगी, तो हिंसा नहीं होगी। "आचारांग" के प्रथम अध्ययन में कहा गया है--"जो अपने अन्दर को जान लेता है वह बाहर को भी जान लेता है और जो बाहर को जानता है वह अन्दर को भी जानता है।" अतः "स्व" और "पर" को समान रखना चाहिए। "स्व" और "पर" दोनो में समत्व, एकत्व का रूप विद्यमान होना अहिंसा है। दूसरे को समझना भी अपने को समझना है, दूसरे को कष्ट न पहुँचाना अपने को ही कष्ट के जाल मे न फंसाना है। जिसे अपने सुख-दुख का एहसास होता है, उसे ही दूसरो के सुख-दुख का एहसास हो सकता है। जिंदगी किसे प्यारी नहीं? धन किसको प्रिय नहीं? सम्मान आदर-प्राप्ति की स्पृहा किसे नहीं होती? सब को ये प्रिय हैं। हमे भी हैं। फिर क्यो हम अपने को सुख-सम्पन्न बनाकर दूसरो को दुखमय देखना चाहते हैं, अपने को लाभान्वित कर दूसरो को घाटे मे रखना चाहते हैं। "आचारांग" में कहा गया है—"सभी प्राणियो को अपना जीवन प्रिय है, सभी को सुख प्रिय है, दुख अप्रिय लगता है, वध अप्रिय लगता है, जीवन सभी को प्रिय लगता है। सभी जीना चाहते हैं, जीना सबको अच्छा लगता है, अतएव किसी को मारना नहीं चाहिए।" स्वभावतः प्रत्येक प्राणी को सुख प्रिय और दुःख अप्रिय लगता है, यह एक मनोवैज्ञानिक सत्य है, मानसिक वृत्ति है। फिर हमे क्या अधिकार है कि अपने सुखार्थ

दूसरों को तन, मन, वचन, धन आदि द्वारा दुःख और कष्ट की ज्वाला में धकेल दें। "आचारांग" ने सबसे पहले स्व-अस्तित्व और पर-अस्तित्व की बात कहकर मनुष्य को संवेदनशील बनाने का प्रयास किया है, और संवेदनशीलता द्वारा वह अशांति, तनाव, घुटन, कुण्ठा, हीनता, शोषण, अत्याचार से शीघ्र मुक्ति प्राप्त कर सकता है, क्योंकि आधुनिक संदर्भों मे अपने द्वारा निर्मित इन्ही अभिशापों मे आज मनुष्य बुरी तरह परिग्रस्त है। हिंसा का निषेध करते हुए "आचारांग" में कहा गया है— "मनुष्य वर्तमान जीवन के लिए, प्रशंसा, आदर तथा पूजा प्राप्त करने के लिए, दुख के प्रतिकार के लिए, प्राणियों की हिंसा करता है, दूसरो से हिंसा करवाता है या प्राणियों की हिंसा का अनुमोदन करता है, ऐसी हिंसा उस मनुष्य के अहित में ही होती है।" भला हम दूसरों को घृणित नीच क्यों समझें ? महावीर का कहना है —"कोई हीन या नीच नहीं है, कोई उच्च नहीं है, अर्थात् सभी समान हैं।" जब आत्माएँ एकसी हैं तो सभी एक समान हैं। जो व्यक्ति अहिंसक होता है वह समता का आचरण करता है, वह न हिंसा करता है, न हिंसा कराता है, न उसका अनुमोदन करता है। जब तक मनुष्य में समता का या आत्म-दृष्टि का उदय नहीं हो जाता, तब तक शांति नहीं मिल सकती, जन्म-मरण से छुटकारा नहीं मिल सकता। बिना आत्म-दृष्टि के शांति कैसी, बिना अहिंसा के शाति कहां, आत्मोदय कहां, मोक्ष कहा ?

मनुष्य सुख-वैभव प्राप्त करने के लिए इच्छाओं, तृष्णाओं के पीछे भागते है, उनकी पूर्ति में रात-दिन व्यग्र रहते हैं, ऐसे मनुष्य अंधकार मे रहते हैं। वे अज्ञानता से भरे रहने के कारण दूसरे प्राणियों को, मनुष्यो को दुःख देते हैं। इच्छाओं को पूर्ण करने में मनुष्य की आसक्ति अधिक रहती है इसलिए हिंसा की जाती है।

"आचारांग" मैत्री का संदेश देता है और जहां मैत्री है वहा प्रेम है, दया है, करुणा है, समानता है, एकता है। मनुष्य अपना शत्रु और मित्र स्वयं है। कहा गया है—"हे मनुष्य ! तू अपना मित्र आप है, बाहर की ओर मित्र की खोज क्यों करता है" ? जो उच्च मूल्यों मे जमा हुआ है, वह मोह और आसक्ति से दूर जमा हुआ है, जिसे आसक्ति से दूर जानो, उसे उच्च मूल्यो मे जमा हुआ समझो।" इस प्रकार आध्यात्मिक जागृति प्रदान करने वाला अहिंसा-भाव है। इसे जैन धर्म का प्राण और मनुष्य का ध्येय माना जाता है।

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गुजरात की संस्कृति में अहिंसा-भावना

डॉ० कुमारपाल देसाई

गुजरात की धरती पर विभिन्न जातियां आकर बसी हैं, और यहां पर निवास करने वाली जातियो को संघर्ष-समन्वय की प्रक्रिया से भी गुजरना पड़ा है। गुजरात की जनता के गठन में कतिपय मूल्य ऐसे हैं, जो विशेष रूप से उभर कर आते हैं। इन्ही की वजह से यहा की संस्कृति के पटल पर अहिंसा, जीवदया और सर्वधर्म-भावना का पुट विशेष दिखायी देता है। वस्तुतः गुजरात में ऐसे संस्कारो के बीज हमें ईसा की तीसरी शताब्दी पूर्व से ही मिलने लगते हैं। संभव है यह प्रक्रिया इससे पूर्व की भी हो। आज के जनजीवन में एकरस होकर समा जाने वाली ये करुणागामी सुकुमार भावनाएं सदियों पूर्व इस प्रदेश की मिट्टी में घुलमिल कर स्थिर हो चुकी थी।

अहिंसा-भावना का एक विशिष्ट व्यवहारजन्य आविष्कार ही जीवदया या करुणा है। अपने लिए किसी को दु.ख न पहुँचाना ही अहिंसा है और दूसरो के कल्याण के लिए अपना सर्वस्व न्योछावर कर देने का आनन्द ही करुणा है। इस रूप मे अहिंसा और करुणा एक ही सिक्के के दो पहलू हैं। तदर्थ इन दोनों भावनाओ को एक साथ देखना ही समीचीन होगा। देवानांप्रिय प्रियदर्शी अशोक (ई० पू० 274–237) की चौदह आज्ञाएँ गिरिनार के "शैलकरण" पर आलेखित हैं। वस्तुतः यह शिलालेख गुजरात के इतिहास का पहला प्रमाण है, जो गुजरात की संस्कारजन्यता को अपने सीने पर टंकित किये हुए है। इसमें प्राणिवध को वर्ज्य समझने के उपरान्त प्राणि की सुरक्षा पर भी बल दिया गया है। एक आज्ञा में लिखा है —"जहां-जहां मानवोपयोगी एव पशूपयोगी औषधियां नहीं थी, वहां-वहां वे मंगवायी गयी और उन्हें रोपा गया। जहां-जहां फल-मूल नहीं थे, वहा-वहां वे मगवाये गये और उन्हें रोपा गया। पशुओं और मनुष्यों के उपयोग के लिए रास्तों पर कुएं खुदवाये गये। प्रस्तुत आज्ञा मे मनुष्य के साथ-साथ मूक प्राणियों का भी कितना ध्यान रखा गया है! गुजरात ने अहिंसा और जीवदया की भावना को अपने जीवन मे न केवल अनुभूत किया है, बल्कि उसे भोगा और जिया भी है। पशु-पालन एवं अपंग पशुओ की सुरक्षा-प्रथा के मूल हमें यहाँ दिखायी देते हैं। आज की "पांजरापोल" संस्थाओ के मूल भी तो गुजरात से ही हैं न।

लेकिन, यह तो दो-एक हजार वर्ष के इतिहास-युग की बात हुई। गुर्जर भूमि को प्राप्त अहिंसा, जीवदया और प्राणिमात्र की रक्षा का उत्कट एवं सुभग भावनापूर्ण चरण तो हमें, इतिहास

युग को पार कर उसके प्रारम्भ काल तक या यों कहिये कि प्रागैतिहासिक युग के अन्तिम चरण में मध्य भारत के युद्ध के समय तक दिखायी देता है। जैनधर्म के बाईसवें तीर्थंकर भगवान नेमिनाथ श्रीकृष्ण के चचेरे भाई थे। अपने विवाह के अवसर पर वध करने के लिए एकत्र किये गये मूक प्राणियों के आर्तनाद को सुन नेमिकुमार विवाह मण्डप से लौट पड़े थे और अपना रथ गिरिनार की भयंकर गुफाओं तथा झाड़ियों की ओर ले गये थे, जहां उन्होंने अखंड तप, त्याग, संयम एवं तितिक्षा के माध्यम से वैराग्यपूर्ण साधना प्रारम्भ की। भगवान नेमिनाथ द्वारा प्रदत्त करुणा और वैराग्य की ऐसी अमूल्य निधि को गुजरात की भक्ति प्रवण और धर्मशील प्रजा ने अब तक सभाला है। सच पूछिये तो सम्राट अशोक ने गुजरात मे जिस करुणा और अहिंसा की भावना का अलख जगाया वह केवल पूर्वी भारत से पश्चिम भारत की ओर ले जाया जाने वाला पुनरुच्चारण और पुनर्जागरण था। वस्तुत: अहिंसा और दया की भावना समूचे गुजरात मे इससे बहुत पहले ताने-बाने की तरह बुनी हुई थी। श्रीकृष्ण का पशुप्रेम भी उतना ही सुप्रसिद्ध है।

जैनधर्म का प्रारुपण यद्यपि पूर्वी भारत मे हुआ, किन्तु गुजरात की धरती पर परप्रान्त का बीजांकुरण हुआ और फला-फूला, यही इसकी अहिंसा-प्रियता का बड़ा प्रमाण है। क्षत्रपों के समय मे आये हुए ह्वेनसांग के यात्रा विवरण में राजा शिलादित्य (प्रथम) का उल्लेख मिलता है, जिसने जीवन-पर्यन्त किसी भी प्राणी को हानि नहीं पहुँचाई और उसके हाथी-घोड़े तक किसी जीव-जन्तु की हिंसा न करें इसके लिए उसने उन्हें कपड़े से छने हुए पानी को पिलाने की व्यवस्था की थी। ह्वेनसांग लिखता है कि उसके राज्यकाल के पचास वर्षो मे मादा पशु मनुष्यों के साथ हिलमिलकर जाते थे और लोग उन्हें सताते नही थे। इत्सिंग भी इस प्रदेश की एक रीति का उल्लेख करते हुए लिखता है कि यहा पर छने हुए पानी में से निकलने वाले जन्तुओ को पुन: पानी मे डालकर जीवित रखने का रिवाज है। इसे बौद्धधर्म का प्रभाव भी कहा जा सकता है। लेकिन, जैनो ने इसे व्यापक और प्रबल बनाने में विशेष योगदान दिया है। इसके अन्तर्गत सोलंकीयुगीन महाराजा कुमारपाल के योगदान को कैसे भुलाया जा सकता है?

महाराजा कुमारपाल की 'अमारि घोषणा' वस्तुत: एक वृहद् सांस्कृतिक घोषणा है। इसमे वे अशोक से भी एक कदम आगे हैं। श्री हेमचन्द्राचार्य ने "द्वयाश्रय" काव्य मे इस बात का उल्लेख करते हुए कहा है कि उन्होने कसाईयो और शिकारियों द्वारा होने वाली हिंसा को रोका, देवो की आहुति के निमित्त बकरो की बलि को भी उन्होंने बंद करवाया और मांसादि के विक्रय से जिनकी आजीविका चलती थी, उसे बद कराकर राजा ने उन्हे तीन वर्ष का धान्य प्रदान किया। "अमारि घोषणा" का प्रचार कुमारपाल ने मात्र गुजरात मे ही नही, अपितु अपने सामतो द्वारा समग्र साम्राज्य में गुंजित किया था। मारवाड के एक भाग में स्थित रत्नपुर के शिव मन्दिर और जोधपुर राज्य के किराडु से प्राप्त हिंसा-विरोध के आलेख आज भी इसकी साक्षी देते हैं। इनके अलावा कुमारपाल ने राजाओ और राजपूतो में प्रचलित मद्यपान एव मांस-भक्षण की कुरीतियों को भी रोका था। यही नहीं, उसने परस्त्रीगमन और द्यूतक्रीड़ा का भी निषेध किया था। इस रूप मे गुजरात की जनता में प्रत्येक अनाचार के प्रति हमें जिस तिरस्कारवृत्ति के दर्शन होते हैं, उसके लिए सहजानन्द स्वामी के साथ इन्हें भी श्रेय देना होगा।

वस्तुतः अहिंसा और जीवदया की भावना गुजरात की प्रजा में शताब्दियों से घर किये हुए हैं। सिद्धान्ततः ही नहीं, वह व्यवहार में भी परिलक्षित होती है। महात्मा गांधी इसी प्रदेश की विभूति थे, जिन्होंने आजादी की लड़ाई अहिंसा की भूमिका पर प्रारम्भ की। अहिंसा और वीरता इन दोनों को कुछ लोग विरोधी मानते थे, लेकिन गांधीजी ने इन्हीं तथाकथित विरोधी बातों को एकत्रित कर एक नया बल पैदा किया था। अहिंसापूर्ण वीरता की लड़ाई लड़ने का एक नया ही संदेश गांधीजी ने हमें सिखाया। बलवतराय ठाकोर ने इसी भावना का उल्लेख अपनी निम्न पंक्तियों में किया है—

'छे जंग सात्विक बलो प्रकटावबानो,
चारित्र्य सौम्य व्रत साधु खिलववानो।'

सामने वाले को आहत किये बगैर ही उससे विजयी होने का प्रयोग, जिसे बुद्ध और महावीर ने प्रशस्त किया था, गांधीजी ने सिद्ध कर दिखाया। सच तो यह है कि समूचे गुजरात की अहिंसा एवं करुणापूर्ण सस्कृति का सत्व सामर्थ्य और पौरूष से पूर्ण है। अशोक के शिलालेखो मे धर्माज्ञाएँ यद्यपि टंकित तो हुईं देश के अनेक भागों में, लेकिन वे अंकुरित और पल्लवित हुईं गुजरात के जन-जीवन में ही।

सुसंस्कृत व्यक्ति का एक अन्य बड़ा पुरूषार्थ है कि वह पारस्परिक विचारों, रुखो एवं मान्यताओं के प्रति सहिष्णु बने। गुजरात मे इस तरह के परधर्म या परप्रजा के प्रति सहिष्णुता-भाव व्यापक रूप में दृष्टिगत होता है। स्वयं को परम माहेश्वर कहलाने वाले अनेक मैत्रक राजाओं ने बौद्ध विहारों को खुले हाथों दान दिया। सोलंकी राजवंशियो ने अपने नाम के आगे "उमापति-वर-लब्धप्रसाद" का बिरुद तो लगाया, पर सोलंकी युग के ही संस्थापक मूलराज ने जैन स्थान और उनके सुपुत्र चामुण्ड ने वीरगणि नामक जैन साधु को आचार्यपद से सुशोभित किया था, इस बात का भी उल्लेख मिलता है। और, एक ऐसा उल्लेख भी प्राप्त होता है कि सिद्धराज ने विष्णु मंदिर बंधवाया और नेमिनाथ का अनुष्ठान किया। यही नहीं, श्री हेमचन्द्राचार्य सोमनाथ के मंदिर मे महादेव-शंकर की उपासना करते पाये जाते हैं। महाराजा कुमारपाल परममाहेश्वर होने के साथ ही परमार्हत की उपाधि भी धारण करते हैं। चित्तौड़ से प्राप्त लेख के आधार पर दिगम्बर आचार्य रामकीर्ति ने प्रारम्भ में शिव-स्तुति ही की थी। वस्तुपाल-तेजपाल द्वारा मस्जिद बंधवाने और सोमनाथ की उपासना करने के भी संकेत प्राप्त होते हैं। जगडूशाह का चरित्रांकन करने वाले बेधड़क इस तथ्य को प्रस्तुत करते हैं कि सन्तान-प्राप्ति के लिए उन्होंने हिन्दू देवो की पूजा की थी। भयंकर अकाल से प्रजा को बचाने वाले जगडूशाह ने मस्जिद बंधवायी। बाघेलावंशीय अर्जुनदेव के समय का एक अभिलेख वेरावल से प्राप्त हुआ है, जिससे ज्ञात होता है कि सोमनाथ जैसे धर्म स्थान मे भी परधर्मियों के लिए कितनी उदारता बरती जाती थी। नाखुदा पीरोज ने सोमनाथ देव के नगर के बाहरी हिस्से मे मस्जिद बंधवायी थी। यही नहीं, उसकी व्यवस्था का भार मुस्लिम जाति के जिम्मे ही सौंपा गया था। कुछ समय पूर्व ही जिस प्रजा का हृदय इतना औदार्यपूर्ण दिखायी दे, यह सचमुच हमारे समाज को प्रतिबिम्बित करने वाला आईना है। जैन संस्कृति के अनेकान्तवाद द्वारा दी गयी परम सहिष्णुता और सभी दिशाओं से सत्य को स्वीकार करने वाली मनोवृत्ति ने इसमें महत्तम योगदान दिया है, इस बात से कोई इन्कार नहीं कर सकता।

अहमदाबाद की एक मस्जिद से उपलब्ध अरबी भाषा में लिखा गया एक अभिलेख भी इस बात की साक्षी दे रहा है। इस मस्जिद का अधिकांश भाग सोलंकी-युग में बांधे जाने का उल्लेख मिलता है। इससे सिद्ध होता है कि मुसलमानों के गुजरात विजय के दो दशक पूर्व ये लोग यहां पर शान्तिपूर्ण ढंग से रहते थे। हमारे यहां जिस समय सोलंकी शासन था, उस समय दक्षिण के शैवपंथी राजाओं ने वैष्णव धर्मानुयायियों से संघर्ष मोल लिया था, इस बात के भी उदाहरण हमें मिलते हैं। लेकिन, गुजरात के किसी भी शैवानुयायी शासक ने ऐसा नहीं किया। संजाण के हिन्दू राजा ने पारसी जनता को संरक्षण प्रदान किया था। यही नहीं, उनके रहने के लिए भूमि दी गयी थी। इसे हम गुजरात के सांस्कृतिक इतिहास की एक महत्वपूर्ण घटना कह सकते हैं। इस प्रकार के परधर्मियों को अपने साथ रहने की इतनी उदारता बरती गयी हो, ऐसे उदाहरण इतिहास में विरल ही हैं। गुजरात की इसी अहिंसा-अस्मिता से गांधीजी ने एक सात्विक बल तैयार किया था और यहां की सहिष्णुता के भीतर से ही उन्होंने जगत को व्यापक धर्म-भावना का संदेश भी दिया था।

गुजरात की ऐसी परधर्म सहिष्णुतावृत्ति को यदि कायरता का प्रतिरूप कहा जाए तो इससे बड़ी भूल और क्या होगी? हो सकता है कुछ व्यक्ति इसे इस रूप में भी देखें लेकिन इससे गुजरात की अस्मिता को कभी आंच नहीं आयी। इसी में हमें सर्वधर्मसमभाव की गति दिखायी देती है। इस प्रकार की सहिष्णुता की छत्र-छाया में ही गुजरात, गुजरात के विविध धर्मों एवं धर्मावलम्बियों को गौरव मिला है। वस्तुतः गुजरात की आम जनता अपेक्षाकृत अधिक सुख-शान्ति एवं सुरक्षा का जो अनुभव कर सकी है, उसका श्रेय भी इसी को है।

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जो चरित्रयुक्त है, वह अल्प शिक्षित होने पर भी विद्वान व्यक्ति को मात कर देता है; किन्तु जो चरित्रहीन है, उसके लिए बहुत श्रुतज्ञान से भी क्या लाभ है?

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ज्ञान से ध्यान की सिद्धि होती है; ध्यान से सब कर्मों का क्षय होता है, कर्मों के क्षय का फल मोक्ष है; इसलिए ज्ञान का अभ्यास करना चाहिए।

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जैन दर्शन और 'करुणा'

श्री कन्हैयालाल लोढ़ा

अचेतन-सचेतन मे कोई भिन्नता है, तो वह मुख्यत: दो ही बातो मे है—(1) संवेदन करना और (2) विचार करना, जानना। संवेदन करने को दर्शन व जानने को ज्ञान कहा जाता है। वह ज्ञान और दर्शन गुण चेतन के मुख्य लक्षण हैं। अचेतन मे ये गुण नही होते हैं। ज्ञान भी दर्शन के बाद होता है। इसलिये ज्ञान से भी अधिक महत्व दर्शन का है। जिस प्राणी का जितना दर्शन गुण विकसित है उस प्राणी की चेतना उतनी ही अधिक विकसित है। वस्तुत. संवेदन ही चेतना का प्रतीक है। शरीर में भी जिस स्थल पर संवेदन शक्ति खो जाती है उसे हम मूच्छित या अचेतन कहते है। प्राणी का जितना-जितना विकास होता जाता है संवेदन शक्ति उतनी ही बढ़ती जाती है। इस संवेदन शक्ति का अधिक विकास होने पर प्राणी अपने से भिन्न व्यक्तियों मे होने वाली संवेदन या वेदना का स्वय संवेदन करने लगता है जिससे दूसरो के होने वाले दु ख से वह करुणित होने लगता है। उनकी वेदना को वह स्वय संवेदन के रूप मे अनुभव करता है और उनकी वेदना या दुःख को मिटाने का प्रयास करता है। इसे ही दया कहा जाता है। पर-पीडा का संवेदन "करुणा" है। पर-पीड़ा को दूर करने के लिए अपना योगदान देना दया है। दया करुणा का क्रियात्मक रूप है। पर-पीडा से करुणित व्यक्ति अपने दुःख से ऊपर उठ जाता है और अपनी सामर्थ्य का उपयोग दूसरों की सेवा मे करता है। दया, दान, सेवाभाव समानार्थक व पर्यायवाची हैं, साथ ही करुणा जितने ऊँचे स्तर की होगी, जितनी गहरी होगी, उतनी ही विभु होगी तथा चेतना उतनी ही ऊँचे स्तर की होगी, गहरी होगी व विभु होगी।

जो साधक परपीड़ा से संवेदनशील होते हैं, वे सहज ही अपनी सामर्थ्य व शक्ति का उपयोग प्राणी मात्र के दुःख को दूर करने मे करते हैं। उसका यह योगदान जैनागम मे अनन्त दान कहा है। ऐसे व्यक्ति में अनन्त ऐश्वर्य, अनन्त माधुर्य, अनन्त सौन्दर्य और अनन्त सामर्थ्य की भी अभिव्यक्ति होती है। ऐश्वर्य तो इस प्रकार का है कि उसे लेशमात्र भी कमी नहीं रहती है, अपने लिए संसार और शरीर की अपेक्षा ही नहीं रहती है। कमी अनुभव होने को जैनागम में लाभान्तराय कहा है। कमी का अनुभव न होना ही लाभ है। लेशमात्र भी कमी अनुभव न होना ही अनन्त लाभ है, अनन्त ऐश्वर्य है। करुणार्द्र व्यक्ति को संसार के सारे प्राणी भले लगते हैं, बडे सुन्दर लगते हैं, बड़े प्यारे

लगते हैं, जिससे उसका हृदय सौन्दर्य से भर जाता है। उसके लिए अपना दुःख-सुख कुछ भी शेष नहीं रहता। वह नश्वर भोगों से ऊपर उठ जाता है। जिन भोगों का अन्त होता है, उन अन्त-युक्त भोगो से वह मुक्त हो जाता है। फिर वह अपने अन्दर से आने वाले निज रस का आस्वादन करता है। यह रस सदा बना रहने वाला होने से अन्तहीन होता है। अतः यह अनन्त रस होता है। इस रस की क्षति कभी नहीं होती है। इसलिये इस निज रस का धणी अनन्त भोग का स्वामी होता है। उस करुणावान व्यक्ति को सभी अपने लगते हैं, वह व्यक्ति भी सभी को अपना लगता है। यह आत्मीय भाव माधुर्य को प्रगट करता है। उसका यह माधुर्य, आत्मीय भाव सब प्राणियों के प्रति सदैव बना रहता है। मधुरता का यह रस प्रतिक्षण नया बना रहता है। यह अनन्त माधुर्य ही जैनागम की भाषा मे अनन्त उपभोग कहा जाता है। उस करुणावान व्यक्ति को अनन्त लाभ, अनन्त भोग-उपभोग, तथा अनन्त शान्ति रूप अखण्ड, अनन्त रस की उपलब्धि होती है। फिर उसे संसार और शरीर से कुछ भी पाना शेष नहीं रहता। वह कृतकृत्य हो जाता है। उसे पर की अपेक्षा नही रहती है। जहां पर की अपेक्षा होती है, वहीं असमर्थता होती है। जिसकी प्राप्ति में पर की अपेक्षा नही है, पराधीनता नही है, जो स्वाधीन है, उसमे असमर्थता की गन्ध मात्र भी नहीं होती है। उसमे असमर्थता का अभाव हो जाता है। असमर्थता का अभाव हो जाने से वह अनन्त सामर्थ्यवान है। इसी को आगम की भाषा मे अनन्तवीर्य कहा है।

इस प्रकार जो समस्त प्राणियों की पीड़ा से करुणित है, वह अनन्त दान, अनन्त लाभ, अनन्त भोग, अनन्त उपभोग और अनन्त वीर्य का स्वामी होता है। करुणा का क्रियात्मक रूप दान है। चाह के अभाव का द्योतक लाभ है। सबके प्रति सौंदर्य का, अलेपन का, प्रियता का भाव भोग है। सबके प्रति माधुर्य का भाव उपभोग है। कृतकृत्यता का द्योतक वीर्य है। लाभ प्राप्ति का परिणाम शान्ति, भोग का परिणाम रस (सुख) है। उपभोग का परिणाम उस रस का नित्य बना रहना है। वीर्य का परिणाम असमर्थता से छुटकारा पाना है।

मोह के कम होने से सवेदन शक्ति बढ़ जाती है। जड़ता मिटने से चेतना का विकास होता है। जो जितना विषय-सुख मे आबद्ध है, उसकी चेतना उतनी ही मूर्च्छित, जड़ता-युक्त है, वह बेहोश होती है। वह अपने सुख मे इतना डूबा रहता है कि उसके सुख प्राप्ति के कारण से दूसरो को दुःख होने पर भी उसमे उनके प्रति करुणा नही जगती है। वह दूसरों को दुःखी करके भी अपना सुख भोगता रहता है। उसकी वह क्रूरता, करुणाहीनता, उसकी चेतना की मूर्च्छित अवस्था का ही द्योतक है। मोह के घटने पर ही स्वार्थ भाव घटने लगता है। स्वार्थ भाव के घटने पर ही करुणा भाव जागृत होता है। अतः करुणा भाव मोह के घटने या मिटने का द्योतक है।

मोह के मिटने से कामना मिटती है, कामना के मिटने पर कभी कमी का अनुभव नही होता है, सदैव ऐश्वर्य व लाभ की अनुभूति होती है। कामना मिटने से कामना पूर्ति से होने वाला राग और कामना अपूर्ति से होने वाला द्वेष मिट जाता है। रागद्वेष मिटने से भेद-भिन्नता मिटकर उसमें सबके प्रति माधुर्य भाव पैदा हो जाता है जो उसे निज रस (सुख) से भर देता है। यह निज रस की अनुभूति भोगोपभोग की उपलब्धि है। वह निज रस मे इतना निमग्न रहता है कि फिर उसे कुछ भी चाह नहीं रहती है। चाह नही रहने से कुछ भी पाना शेष नहीं रहता है। पाना शेष नहीं रहने से करना शेष नही रहता है, चाहना, पाना, करना शेष नहीं रहने पर जानना शेष नही रहता

है। कुछ भी शेष नहीं रहने पर पराधीनता, असमर्थता शेष नहीं रहती। असमर्थता का शेष न रहना ही वीर्य है। इस प्रकार मोह के मिटने से जड़ता, कामना, राग (ममता), द्वेष (भेद-भिन्नता) व असमर्थता का अन्त हो जाता है, जिससे उसे अनन्त दान अनन्त लाभ, अनन्त भोग, अनन्त उपभोग और अनन्त वीर्य की उपलब्धि होती है।

प्रश्न उपस्थित होता है कि वीतराग के पास एक दाना भी नहीं होता है, तब फिर वह क्या दान देता है? वह अनन्त दानी कैसे है? तो कहना होगा कि वीतरागी पुरुष संसार के समस्त प्राणियों को विषय सुख की दासता के तथा पराधीनता के सुख में आबद्ध देखता है। उसका हृदय इस पराधीनता की पीड़ा से संवेदनशील होकर करुणित हो जाता है। सभी प्राणियों को पराधीनता की पीड़ा से छुड़ाने के लिए वह अपना योगदान देता है। पराधीनता से छूटने का नाम ही मुक्ति है। केवली प्राणियों को मुक्ति प्राप्ति का ज्ञान-दान करने में प्रयत्नशील रहता है। यही उसका अनन्त दान है। तात्पर्य यह है कि वीतराग की सर्व कल्याणकारी भावना अनन्त दान है। वीतरागी को लेशमात्र भी कमी का अनुभव नहीं होता। यही उसका अनन्त लाभ है। वीतरागी को लेशमात्र भी नीरसता का अनुभव नहीं होता। यही उसका अनन्त भोग है। उसकी सरलता सदैव ज्यों की त्यों बनी रहती है, प्रतिक्षण उसमें नवीन रस का अनुभव होता है। यही उसका अनन्त उपभोग है। उसे अपने अभीष्ट की प्राप्ति में और अनिष्ट की निवृत्ति में लेशमात्र भी असमर्थता नहीं होती। यही उसका अनन्त वीर्य है। ये पांचों उपलब्धियां मोह के सर्वथा क्षय होने पर ही सम्भव हैं। अतः मोहनीय कर्म के पूर्णतः क्षय होने पर ही कैवल्य की उपलब्धि होने के पूर्ववर्ती क्षण में इनकी भी उपलब्धि होती है।

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जैसे दीर्घकाल तक संचित ईंधन को पवन-सहित अग्नि तुरन्त भस्म कर देती है, वैसे ही ध्यानरूपी अग्नि अपरिमित कर्मरूपी ईंधन को क्षणभर में भस्म कर देती है।

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व्यक्ति जागरूकतापूर्वक चले, जागरूकतापूर्वक खड़ा रहे, जागरूकतापूर्वक बैठे, जागरूकतापूर्वक सोए। ऐसा करता हुआ तथा जागरूकतापूर्वक भोजन करता हुआ और बोलता हुआ व्यक्ति अशुभ कर्म को नहीं बांधता है।

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विविध भारतीय भाषाओं के क्रमशः विकास की कड़ियों की सुरक्षा में जैनों का अद्वितीय प्रदान

डा० के. आर. चन्द्र

जैन धर्म अहिंसा प्रधान धर्म रहा है। अतः उसका साहित्य अहिंसा, अपरिग्रह एवं वैराग्य के उपदेशो से ओतप्रोत है। अपने धर्म प्रचार को जन-जन के हृदय तक पहुंचाने के लिए जैनों ने अपने उपदेशो एवं साहित्य में जन-प्रचलित भाषाओ का उपयोग अधिक मात्रा में किया है। उच्च वर्ग एव विद्वानों तक अपने सिद्धान्तो का प्रचार हो इस प्रयोजन से संस्कृत भाषा मे साहित्य की रचना करने में भी जैन लोग पीछे नही रहे. फिर भी यह वर्ग सीमित था। अतः विशाल सामान्य जनता को ध्यान में रखकर उन्होने जन-भाषाओं यानि विविध प्राकृत भाषाओं का उपयोग विपुल मात्रा में किया है।

जिन-जिन प्राकृत भाषाओं मे जैन साहित्य उपलब्ध है, वे हैं अर्धमागधी, शौरसेनी, महाराष्ट्री, अपभ्रंश, अवहट्ठ। इसके अतिरिक्त अनेक आधुनिक भाषाओं (आर्य एवं द्रविड) मे भी मुख्यतः प्रारम्भिक साहित्य जैनो का ही मिलता है और उस साहित्य को निकाल दिया जाय तो उन भाषाओं का प्रारम्भिक स्वरूप क्या था यह शायद ही जाना जा सकता है। काल-परिमाण यदि ध्यान में लिया जाय तो ई० स० पूर्व पांचवीं शताब्दी से ई० स० की सतरहवीं शताब्दी तक जैनों ने विविध जन-भाषाओं मे साहित्य का निर्माण किया है और इस प्रकार दो हजार से भी अधिक वर्षों तक जन-प्रचलित विभिन्न भाषाओं के विकास का क्रमवार इतिहास इस साहित्य में सुरक्षित है।

साहित्य की जितनी विधाएं संस्कृत भाषा में उपलब्ध हैं उतनी ही प्राकृत भाषाओं में भी मिलती हैं। कहने का तात्पर्य यह है कि सस्कृत के साथ-साथ समानान्तर रूप से प्राकृत भाषाओ में भी विविध प्रकार के साहित्य की रचना करने में जैन लोग पीछे नहीं रहे। जैनों का प्राचीनतम साहित्य अर्धमागधी एवं शौरसेनी आगम साहित्य है। इन दोनों भाषाओ में जिन-जिन विषयों पर साहित्य उपलब्ध है वे इस प्रकार हैं—स्व-सिद्धान्त, पर-सिद्धान्त, दर्शन, मुनि-आचार, श्रावकाचार, भिक्षा-विधि, नय एवं ध्यान, कर्म सिद्धान्त, ज्ञान-चर्चा, आराधना, तपश्चर्या, प्रायश्चित, भूगोल-खगोल, ज्योतिष, सामुद्रिक-शास्त्र, निमित्त-शास्त्र, कथानक इत्यादि। इस साहित्य में अर्धमागधी

आगम साहित्य का समय ई० स० पूर्व पांचवी शताब्दी से ई० स० की पांचवीं शताब्दी तक एव शौरसेनी आगम साहित्य का समय ई० स० की प्रारम्भिक शताब्दियों से दसवी-बारहवी शताब्दी तक का माना जाता है।

आगम साहित्य पर निर्युक्ति, भाष्य एवं चूर्णिओ के रूप मे जो टीका साहित्य मिलता है उसकी भाषा अर्धमागधी-शौरसेनी मिश्रित महाराष्ट्री प्राकृत भाषा है। इसमे आगमो के विषयों पर ही चर्चा मिलती है एवं उसकी एक विशेषता यह है कि यह अनेक प्राचीन एवं नवीन कथाओं से परिप्लावित है। इस साहित्य का समय ई० स० के प्रारम्भिक काल से छठी शताब्दी तक का माना जाता है।

जैन धर्म सम्बन्धी पांचवी से से दसवीं शताब्दी तक का ऐसा विशिष्ट साहित्य भी मिलता है जिसमे जैन सिद्धान्त, दर्शन-खण्डन-मण्डन, कर्म सिद्धान्त, श्रावक-आचार, सामाचारी, विधिविधान आदि विषयो पर व्यवस्थित एव लम्बी चर्चायें उपलब्ध होती हैं।

इसके पश्चात् जिस साहित्य का निर्माण हुआ वह विविध प्रकार का है जिसमे कथा एवं काव्य का स्थान महत्वपूर्ण रहा है और इसका प्रतिनिधित्व मुख्यतः महाराष्ट्री एव अपभ्रंश भाषाओं ने किया है। इस साहित्य की अनेक विधाए एव विषय इस प्रकार गिनाये जा सकते है— लघुकथा, महाकथा, कथा-कोष, औपदेशिक, मनोरजक एव उपहासात्मक कथाएं, रोमान्स कथा, रामायण, महाभारत, चरित और पुराण, मुक्तककाव्य, खण्डकाव्य, रूपकात्मककाव्य, महाकाव्य, चम्पूकाव्य एव नाटक (सट्टक), योग, ध्यान, अध्यात्म, कर्म सिद्धान्त, क्रिया काण्ड, आचार, व्याकरण, छन्द, कोष, अलकार, स्तुति स्तोत्र, सुभाषित, स्वप्न, निमित्त, ज्योतिष, वास्तुविद्या, रत्नपरीक्षा इत्यादि।

इस सारे साहित्य मे कथा-साहित्य की विपुलता है। धर्म एवं नीति के प्रचार के लिए कथा एक महत्वपूर्ण माध्यम रहा है। अतः लोकरुचि को ध्यान मे रखकर समय-समय पर जन-साधारण मे प्रचलित कथाओं पर पर्याप्त ग्रन्थ लिखे गये। कभी-कभी तो एक ही कथा पर पचास जैन विद्वानो ने रचना कर डाली। दान, दया, तप, व्रत, शील, पूजा इत्यादि का माहात्म्य प्रदर्शित करने के लिए अनेक औपदेशिक कथा ग्रन्थो का कथा कोषो के रूप मे सृजन किया गया। इसके अलावा चरित साहित्य की रचना हुई जिसमे तीर्थंकरो और अन्य शलाकापुरुषो, आचार्यों एव अनेक काल्पनिक व्यक्तियों का समावेश होता है। इस साहित्य मे अनेक मनोरंजक एवं हास्य कथाए भी उपलब्ध होती हैं। कथा साहित्य मुख्यतः लोकाभिमुख होने के कारण इसमे विविधकाल की भाषाकीय विशेषताए स्पष्ट रूप से परिलक्षित होती हैं।

महाराष्ट्री एवं अपभ्रंश के बाद आधुनिक भाषाओं के संक्रमण की अवहट्ठ भाषा का उदय होता है। इसमें प्राचीन हिन्दी, राजस्थानी, गुजराती आदि का समावेश होता है। यह काल बारहवीं से सत्रहवीं शताब्दी तक का माना जाता है। इस काल का जो साहित्य मिलता है उसमे भी जैनों का साहित्य प्रमुख है। इस भाषा में विविध प्रकार का साहित्य इस प्रकार है—रास, चर्चरी, फागु, बारहमासा, छप्पय, विवाहलु, चउप्पई, कक्क, वर्णक, धवलगीत, विनति, संवाद,

रूपक, लोककथा, स्तवन, सज्झाय, छंद, हुमचडी इत्यादि। इस साहित्य में उस समय की प्रचलित भाषा के स्पष्ट दर्शन होते हैं जो अन्यत्र शायद ही हमको देखने को मिलेंगे।

जैनों के इस सारे साहित्य की एक विशेषता यह है कि इसमें दो हजार से भी अधिक वर्षों की लोक-संस्कृति के दर्शन होते हैं जो संस्कृत साहित्य मे नहीं होते, क्योंकि संस्कृत साहित्य प्रधानतः उच्च एवं शिक्षित वर्ग से ही सम्बन्धित रहा है जबकि प्राकृत साहित्य सामान्य जनता को ध्यान में रखकर रचा गया है। इस प्राकृत साहित्य में हमें अनेक सांस्कृतिक विषयों के बारे में जानने को मिलता है जैसे कि समाज-रचना, रीति-रिवाज, खान-पान, वस्त्राभूषण, आनंद-प्रमोद के साधन, दुःख-सुख के प्रसंग, आर्थिक दशा, लोकमान्यताएं, देवी-देवताओं पर विश्वास, मन्त्र-तन्त्र, लोगों का चिन्तन, उनके जीवन का आदर्श, आजीविका के साधन, जन्म, विवाह, मृत्यु आदि अनेक संस्कारोत्सव, गीत, संगीत, लोकनृत्य, त्यौहार, पर्व जिनका अध्ययन ऐतिहासिक दृष्टि से बड़ा ही महत्वपूर्ण है और इस साहित्य के अध्ययन के बिना भारतीय संस्कृति का हृदय विशद रूप से शायद ही जाना जा सकता है।

संस्कृत भाषा हर शताब्दी में एकरूप रही परन्तु प्राकृत भाषाएं जनभाषाएं होने के कारण क्षेत्र एव काल के अनुसार बदलती गयी और भिन्न-भिन्न प्रान्तो में भिन्न-भिन्न भाषाओं के रूप में विकसित होकर आधुनिक रूप मे प्रचलित हुई। भारत के प्राचीनतम वैदिक साहित्य में भाषा की क्षेत्रीय बहुलता के दर्शन होते हैं परन्तु सस्कार देकर जब उस भाषा का सस्कृत के रूप मे प्रचलन हुआ तबसे वह उसी रूप में आज तक प्रचलित रही इस कारण भारत की आर्य भाषाओ के क्रमिक विकास की कड़ियो को जोड़ना हो तो वह विभिन्न प्राकृत भाषाओ के साहित्य के माध्यम से ही जोडा जा सकता है। जैनेतर विद्वानो ने भी अमुक अंश में प्राकृत साहित्य की रचना की है परन्तु वह साहित्य एक तो अल्पांश है और हरेक शताब्दी की उनकी रचनाएं भी नहीं मिलती। शताब्दीवार जन-भाषा के स्वरूप का अध्ययन करना हो तो जैन साहित्य का ही आश्रय लेना पड़ता है। जैनो ने अपने साहित्य की रचना इस दृष्टि से नही की है परन्तु जाने-अनजाने यह ऐतिहासिक विशेषता उनके साहित्य मे उपलब्ध होती है। जैनेतर प्राकृत रचनाओ का निर्माण बहुधा कृत्रिम प्राकृत भाषा (मुख्यत संस्कृत में सोचकर प्राकृत व्याकरण के नियमो के अनुसार कृत्रिम भाषा) मे हुआ है। अतः उनमे प्रचलित जन-भाषा के तत्व मिलने की सम्भावना बहुत कम मात्रा मे की जा सकती है। यह बात अवश्य है कि एक बार जब कोई जनभाषा साहित्य मे उतर आती है तब वह भी व्याकरणात्मक एकरूपता के कारण कृत्रिम बन जाती है और जन-बोली की लाक्षणिकताओ को संजोये नहीं रख सकती। फिर भी जैन प्राकृत साहित्य की यह एक विशेषता रही है कि उसमे प्रचलित जन-भाषा के तत्व यत्र-तत्र पर्याप्त मात्रा मे मिल जाते है। इस कारण शास्त्रीय प्राकृत भाषा का उपयोग होने पर भी उसमें काल एवं स्थान सम्बन्धी विशेषतायें उपलब्ध हो ही जाती हैं। इस दृष्टि से जैनो ने भारतीय आर्य भाषाओं की अद्वितीय सेवा की है और इस सदर्भ मे उनका जो महत्वपूर्ण प्रदान रहा है वह अन्य किसी भी धर्म का नही रहा है।

बौद्धों के पालि त्रिपिटक साहित्य के कुछ ही ग्रन्थो मे प्राचीन भाषा के दर्शन होते हैं अन्यथा सभी ग्रन्थों की भाषा संमार्जित रूप में एक समान बना दी गयी हैं। त्रिपिटक के सिवाय अन्य बौद्ध साहित्य भी शास्त्रीय पालि भाषा में ही मिलता है। इस भाषा के अलावा किसी और

जन-भाषा में उनका साहित्य उपलब्ध होता है तो वह है अपभ्रंश भाषा परन्तु वह भी देश–काल की दृष्टि से ही नहीं वरन् विषय एवं विधाओं की दृष्टि से भी सीमित है और जैन साहित्य की तरह विशाल नहीं है।

जैन साहित्य प्राकृत भाषाओं मे हर एक शताब्दी का अल्पांश या अधिकांश रूप में उपलब्ध है और उससे हर शताब्दी में बोली जाने वाली भाषा का स्वरूप जाना जा सकता है। भाषाकीय दृष्टि से जैन प्राकृत साहित्य की यही विशेषता है और इसके फलस्वरूप भारतीय भाषाओं के विकास का ऐतिहासिक एवं शास्त्रीय अध्ययन किया जा सकता है। अतः ऐसा कहने में क्या कोई अतिशयोक्ति है कि भारतीय भाषाओं के विभिन्न प्राचीन स्वरूपो को सुरक्षित रखने में इस देश की संस्कृति को जैनों का अद्वितीय प्रदान रहा है ?

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अहमदाबाद (गुजरात)

मूर्च्छित मनुष्य अशान्ति से पीड़ित होता है, समता भाव से दरिद्र होता है, उसको अहिंसा पर आधारित मूल्यों का ज्ञान देना कठिन होता है तथा वह अध्यात्म को समझने वाला नहीं होता है। इस लोक मे मूर्च्छित मनुष्य अति दुःखी रहता है।

(आचारांग सूत्र, 10)

जो ममता वाली वस्तु-बुद्धि को छोड़ता है, वह ममता वाली वस्तु को छोड़ता है, जिसके लिए कोई ममता वाली वस्तु नहीं है वह ही ऐसा ज्ञानी है, जिसने अध्यात्म पथ जाना है।

(आचारांग सूत्र, 97)

अहिंसा ही तो जगत की माता है, क्योंकि समस्त जीवों की प्रतिपालना करने वाली है। अहिंसा ही आनन्द की परिपाटी है। अहिंसा ही उत्तम गति और शाश्वत लक्ष्मी है। जगत में जितने उत्तमोत्तम गुण हैं वे सब इस अहिंसा में ही हैं।

(ज्ञानार्णव 8-32)

जैनदर्शन में मृत्यु विषयक अवधारणा

डॉ० श्रीमती शान्ता भानावत

संसार मे जो मनुष्य जन्म लेता है उसकी मृत्यु निश्चित है। जन्म के साथ मृत्यु और मृत्यु के साथ जन्म का अनादि सम्बन्ध है, ठीक वैसे ही जैसे प्रकृति में प्रातःकाल के बाद संध्या का आगमन।

संसार मे सभी जीव जीना चाहते हैं, मरना कोई नही चाहता। प्रश्न यह उठता है कि जीवन और मृत्यु आखिर हैं क्या ? उत्तर है–आयुष्य पूरी होने पर आत्मा का शरीर से अलग होना अथवा शरीर से प्राणों का निकलना मरण कहलाता है और पुनः नई स्फूर्ति प्राप्त करना जीवन। जीवन और मरण का यह क्रम तब तक चलता रहता है जब तक कि आत्मा समस्त कर्मों के बंधन से मुक्त नहीं हो जाती। मुक्ति रूपी मंजिल को प्राप्त करने की यात्रा में जीवन-मरण पड़ाव के रूप में हैं। जिस प्रकार यात्री निरन्तर चलने के बाद तद्जन्य थकान को मिटाने के लिए सराय आदि में रात्रिकालीन विश्राम करता है, उसी प्रकार की स्थिति मृत्यु की है।

मृत्यु जीवन का अन्त नही है। वह जीवन को नई स्फूर्ति और शक्ति प्रदान करने वाली प्रक्रिया है। जिस प्रकार रात्रिकालीन विश्राम करने के बाद जब पथिक प्रातःकाल अपनी यात्रा प्रारम्भ करता है तब उसको विशेष प्रकार की ताजगी और स्फूर्ति परिलक्षित होती है, यही स्थिति मृत्यु के बाद पुनः जीवन धारण करने की है।

मृत्यु जीवन का चिरतन सत्य है उसका वरण हमे एक न एक दिन करना ही होगा तो फिर हम उससे क्यों तो डरें और क्यों घबरायें ? जिन्होंने जीवन-दर्शन को समझा है उन्हें मरण सुखद लगता है। प्राणिशास्त्री विलियम हण्टर ने मरने से पूर्व मन्द मन्द स्वर मे कहा था–यदि मुझ मे लिखने की ताकत होती तो विस्तार से लिखता कि मृत्यु कितनी सरल और सुखद होती है।

मृत्यु के समय मनुष्य कैसा अनुभव करता है ? उसको कितनी पीड़ा या कष्ट का अनुभव होता है या वह मृत्यु के बाद किस प्रकार का जीवन प्राप्त करेगा ? इन सबके लिये सम्बद्ध व्यक्ति की मृत्यु के समय की मानसिक स्थिति और भावना उत्तरदायी है। (1) यदि मृत्यु के समय व्यक्ति की आत्मा क्रोध, मान, माया, लोभादि कषायों से घिरी हुई, तनावपूर्ण स्थिति में रहती है, तो

उसको उस समय अनन्त शारीरिक व्याधियों की अनुभूति होगी और उसका अगला जीवन भी सामान्यतः उसी प्रकार का रूप ग्रहण करेगा। (2) यदि उसकी मृत्यु निष्काम भाव से, रागद्वेष से परे, शांतिपूर्ण वातावरण में होगी, तो उसे मृत्यु के समय पीड़ा की तनिक भी अनुभूति नहीं होगी। उसका अगला जीवन भी आदर्श जीवन का रूप प्राप्त करेगा।

जैन शास्त्रों मे पहले प्रकार की मृत्यु को बाल-मरण और दूसरे प्रकार की मृत्यु को समाधि-मरण या पंडित-मरण कहा गया है। जिसका पंडित-मरण होता है वह व्यक्ति पुण्यवान और सौभाग्यशाली माना जाता है। बाल-मरण मे व्यक्ति की मृत्यु स्वतः नही होती। क्रोध कषाय के वशीभूत हो रेल की पटरी पर सो जाना, विष-पान कर लेना या कुए में कूद जाना आदि उपाय मृत्यु के साधन होते हैं। इस प्रकार कषायपूर्वक हाय-हाय करते मरना बालमरण कहलाता है। आज ससार में आत्महत्या के आकडों मे निरन्तर वृद्धि होती जा रही है। पूरे विश्व मे लगभग 32 लाख व्यक्ति प्रतिवर्ष आत्महत्या करने की कोशिश करते हैं। पर इसके पीछे संयमशील या धर्म रक्षा का भाव नही है। इन लोगों में अधिकाश लोग क्षय या कैंसर रोग से पीडित, पारिवारिक अशांति से दु:खी, गरीबी, भुखमरी, बेकारी, प्रेम मे निराशा, कुण्ठाग्रस्त या परीक्षा में असफल हुए होते हैं। ये मेहनत और संघर्ष से जी चुराकर कषायों के वशीभूत हो अपने जीवन को नष्ट कर देना चाहते हैं। मरते समय उन लोगों के परिणाम शुद्ध नही रहते हैं। भावावेश में उन्हे कर्तव्याकर्तव्य का भान नहीं रहता। वे अपने पापों की सल्लेखना नहीं कर पाते। परिणाम यह होता है कि उन्हे मरने के बाद भी अच्छी गति नहीं मिलती, साथ ही लोक में भी उनकी निन्दा होती है।

पडित-मरण ज्ञानी जीवों का होता है जो मृत्यु को मित्र मानकर उसमे मिलने के लिए सदैव उत्सुक रहते हैं। मृत्यु उनके लिए विषाद का कारण नही होती। वे दुःखी हो आत्महत्या का सहारा नहीं लेते। परन्तु अपनी आयुष्य को पूरी होते देख अपने सम्पूर्ण जीवन में किए पुण्य धर्म का फल प्राप्त करने के लिए मृत्यु का आह्वान करते हैं। इस कृत्य मे ऐहिक तथा पारलौकिक समस्त कामनाओं का परित्याग कर प्रशान्त चित्त से आत्मिक चिन्तन करते हुए समभावपूर्वक प्राणोत्सर्ग किया जाता है।

इस प्रकार के मरण को वरण करने वाला मृत्यु के समय अपने भूतकालीन समस्त कृत्यो की आलोचना करता है। यह एक प्रकार का मरणान्त अनशन है। इसमें श्रावक अथवा श्रमण आहारादि का त्याग कर समाधिपूर्वक मृत्यु को प्राप्त करता है। इस समाधि मरण, पडित मरण को सथारा भी कहते हैं।

जिसने जन्म लिया, उसका मरना तो निश्चित है ही फिर मृत्युभय से कांपना व्यर्थ है। काया और कषायों को कृश करते हुए सल्लेखनापूर्वक मरना जन्म की सार्थकता है। कायरतापूर्वक पशु-पक्षी और कीट-पतंगों की तरह मरना जन्म-मरण के बन्धन को बढ़ाना है। भगवान महावीर ने कहा है-मानव ! तू मरने की कला सीख ! मृत्यु जब सत्य है तो उसे शिव और सुन्दर बना। उसके विकराल रूप की कल्पना करके तू मृत्यु के नाम से थर्रा उठता है, मगर उसके शिव-सुन्दर स्वरूप को क्यो नहीं देखता ?

मृत्यु जीवन का अन्तिम और अनिवार्य अतिथि है। महापुरुषों ने इसकी अनिवार्यता को समझा है इसीलिये उनके लिए मृत्यु सरल और सुखद बनी। उनका कहना था कि थकान मिटाने

के लिए निद्रा की गोद में जाना जब अखरता नहीं, तो कुछ अधिक लम्बी निद्रा प्रदान करने वाली मृत्यु से हम क्यों डरें ? जार्ज वाशिंगटन जब मृत्यु-शैया पर थे तो उन्होंने कहा-मौत आ गई, चलो अच्छा हुआ, विश्राम मिला। हेनरी थोरो भी मृत्यु से डरे नहीं, घबराये नहीं वरन् शान्त और गम्भीर मुद्रा में मृत्यु का स्वागत करते हुए कहा—मुझे संसार छोड़ने मे कोई पश्चात्ताप नहीं। हेनरी ने अपनी मृत्यु के समय आलंकारिक भाषा मे कहा-बत्तियां जला दो, मैं अन्धकार में नहीं जाऊंगा। विलियम की मृत्यु के समय की अभिव्यक्ति थी-मरना कितना सुखद है। स्वामी दयानन्द सरस्वती ने प्रसन्नता प्रकट करते हुए मृत्यु के क्षणों का स्वागत किया और कहा-ईश्वर तेरी इच्छा पूर्ण हुई।

संक्षेप मे कहा जा सकता है कि जिसने जन्म ग्रहण किया है उसका मरण तो अनिवार्य है। आवश्यकता इस बात की है कि मृत्यु को और उसके पश्चात् के जीवन को अधिकाधिक सुन्दर और सुखद बनाया जाय। जीवन को उज्ज्वल तथा पवित्र बनाये रखने के लिए समाधिमरण आवश्यक है, कहा भी है-एक भव मे जो जीव समाधिमरणपूर्वक शरीर त्याग करता है वह सात-आठ भवों से अधिक काल तक ससार मे भ्रमण नही करता।

प्रिंसिपल,
वीर बालिका महाविद्यालय,
जयपुर (राजस्थान)

मृत्यु होने से हानि कौन है ?-याको भय मत लाओ।
समता से जो देह तजे तो-तो शुभ-तन तुम पाओ ॥

मृत्यु मित्र उपकारी तेरो-इस अवसर के माही।
जीरण तनसे देत नयो यह, या सम साहू नाहीं ॥

या सेती इस मृत्यु समय पर उत्सव अति ही कीजै।
क्लेश भाव को त्याग सयाने समता भाव धरीजै ॥

यह तन जीर्ण कुटी सम आतम, यातैं प्रीति न कीजै।
नूतन महल मिलै जब भाई, तब यामे क्या छीजै ॥

मृत्यु-कल्पद्रुम पाय सयाने, मांगो इच्छा जेती।
समता धर कर मृत्यु करो तो, पाओ सम्पत तेती ॥

भूधरदास

जैन आयुर्वेद : समीक्षा और साहित्य

डॉ० राजेन्द्र प्रकाश भटनागर

जैन आगमो में वैद्यकविद्या को भी प्रतिष्ठापित किया गया है। अतः इसे धर्मशास्त्र की कोटि मे रखा गया है। अद्यावधि प्रचलित 'उपाश्रय" (उपासरा) प्रणाली मे जहा जैन यति-मुनि सामान्य विद्याओं की शिक्षा, धर्माचरण का उपदेश और परम्पराओ का मार्गदर्शन करते रहे हैं, वही वे उपाश्रयों को चिकित्सा केन्द्रों के रूप मे समाज मे प्रतिष्ठापित कराने मे भी सफल हुए हैं।

आयुर्वेद शब्द "आयु" और "वेद" इन दो शब्दों से मिलकर बना है। "आयु" का अर्थ है-जीवन और वेद का ज्ञान। अर्थात् जीवन-प्राण या जीवित शरीर के सम्बन्ध मे समग्र ज्ञान "आयुर्वेद" नाम से अभिहित किया जाता है। जैन आगम-साहित्य मे चिकित्सा-शास्त्र को "प्राणावाय" कहते हैं। यह पारिभाषिक संज्ञा है। जैन तीर्थंकरों की वाणी अर्थात् उपदेशो को 12 भागो में बाटा गया है, इन्हें जैन-आगम मे "द्वादशांग" कहते हैं। इनमें से अंतिम अग "दृष्टिवाद" कहलाता है। दृष्टिवाद के पांच भेद हैं—पूर्वगत, सूत्र, प्रथमानुयोग, परिकर्म और चूलिका। "पूर्व" चौदह हैं। इनमें से बारहवें "पूर्व" का नाम "प्राणावाय" है। "प्राणावाय" की परिभाषा बताते हुए दिगम्बर आचार्य "अकलंकदेव" (8वीं शती) ने लिखा है—

"जिसमे कायचिकित्सा आदि आठ अगों के रूप में सम्पूर्ण आयुर्वेद, भूतशान्ति के उपाय, विषचिकित्सा और प्राण-अपान आदि वायुओ के शरीर धारण करने की दृष्टि से विभाजन का प्रतिपादन किया गया है, उसे "प्राणावाय" कहते हैं।"

इस प्रकार इस पूर्व में मनुष्य के आभ्यंतर अर्थात् मानसिक और आध्यात्मिक तथा बाह्य अर्थात् शारीरिक स्वास्थ्य के उपायों, जैसे—यम, नियम, आहार, विहार और औषधियो का विवेचन है। साथ ही, इसमें दैविक, भौतिक, आधिभौतिक तथा जनपदोध्वंसी रोगों की चिकित्सा का विस्तार से विचार किया गया है।

जैन-ग्रन्थ "मूलवार्त्तिक" में आयुर्वेद-प्रणयन के सम्बन्ध में कहा गया है—"अकाल, जरा और मृत्यु को उचित उपायों द्वारा रोकने के लिए आयुर्वेद का प्रणयन किया गया है।"

प्रारम्भ में समस्त आगमों का पठन-पाठन जैन यति-मुनियों के लिए आवश्यक था। चतुर्विध-संघ के लिए चिकित्सा उपादेय है। परन्तु जैन धर्म के नियमानुसार यति-मुनियों और आर्यिकाओं की चिकित्सा श्रावक-श्राविका नहीं कर सकते थे। वे इसके लिए किसी से कुछ न तो कह सकते थे और न कुछ करा सकते थे। अतएव यह आवश्यक था कि वे अपनी चिकित्सा स्वयं ही करें अथवा अन्य यति-मुनि या आर्यिकाएं उनका उपचार करें। इसी से प्रत्येक मुनि को चिकित्सा-ज्ञान आवश्यक था। कालान्तर में जब लौकिक विद्याओं को यति-मुनियों द्वारा सीखना निषिद्ध माना जाने लगा तो "दृष्टिवाद" संज्ञक आगम जिसमें अनेक लौकिक विद्याएं शामिल थीं, का पठन-पाठन-क्रम बन्द हो गया, शनैः शनैः उसका लोप ही हो गया। यह परिस्थिति तीसरी-चौथी शती मे आगमों के संस्करण और परिष्कार के लिए हुई "माथुरी" और "वालभी" वाचनाओं से बहुत पहले ही हो चुकी थी। दुर्भाग्य से दृष्टिवाद का अब कोई ग्रन्थ नहीं मिलता।

आगम साहित्य में आयुर्वेद सम्बन्धी सामग्री—

जैन आगम साहित्य मे प्रसंगवशात् आयुर्वेद सम्बन्धी अनेक सन्दर्भ आये हैं यहां उनका दिग्दर्शन मात्र करायेंगे।

स्थानांगसूत्र में आयुर्वेद या चिकित्सा (तेगिच्छ-चैकित्स्य) को नौ पापश्रुतों में गिना गया है। "निशीथचूर्णि" में धन्वन्तरि को इस शास्त्र का मूलप्रवर्तक कहा गया है।

आयुर्वेद के आठ अंगो का उल्लेख भी इन आगम ग्रन्थों मे मिलता है—कौमारभृत्य, शालाक्य, शल्यहृत्य, कायचिकित्सा, जांगुल, भूतविद्या, रसायन और वाजीकरण। चिकित्सा के चार पाद हैं—वैद्य, रोगी, औषधि और प्रतिचर्या (परिचर्या) करने वाला परिचारक। विद्या, मन्त्रो, कल्प और वनौषधियो से चिकित्सा करने वाले यत्र-तत्र मिल जाते थे। चिकित्सा की अनेक पद्धतियां प्रचलित थीं। इनमें पचकर्म, वमन, विरेचन आदि का विपुल प्रचलन था।

विजयनगर के चिकित्सक के रूप में "धन्वन्तरी" का उल्लेख भी है।

रोगों की उत्पत्ति वात, पित्त और कफ, सन्निपात से बतायी गयी है। रोगोत्पत्ति के नौ कारण बताये गये हैं—अत्यस्त भोजन, अहितकर भोजन, अतिनिद्रा, अतिजागरण, पुरीष का निरोध, मूत्र का निरोध, मार्ग गमन, भोजन की अनियमितता, काम-विकार। आचारांगसूत्र मे 16 रोगो का उल्लेख है—गंजी (गंडमाला), कुष्ठ, राजयक्ष्मा, अपस्मार, काणिय (काण्य), झिमिय (जड़ता), कुणिय (हीनांगता), खुज्जिय (कुब्जता), उदर रोग, मूकत्व, सूणीय (शोथ), गिलासणि (भस्मकरोग), वेवई (कम्पन), पीठसन्धि (पंगुत्व), सिलीवय (श्लीपद) और मधुमेह।

इसी प्रकार आगम-साहित्य में व्याधियों की औषधि-चिकित्सा और शल्य-चिकित्सा का भी वर्णन मिलता है।

जैन आगम-ग्रन्थों में आरोग्यशालाओं (तेगिच्छयसाला-चिकित्साशाला) का भी उल्लेख मिलता है। वहां वेतनभोगी चिकित्सक, परिचारक आदि रखे जाते थे।

वास्तव में सम्पूर्ण जैन आगम साहित्य में उपलब्ध आयुर्वेदीय संदर्भों का संकलन और विश्लेषण किया जाना अपेक्षित है।

प्राणावाय के अवतरण की परम्परा—

सामान्य जन-समाज तक प्राणावाय की परम्परा कैसे चली इसका स्पष्ट वर्णन दिगंबराचार्य उग्रादित्य के "कल्याणकारक" नामक प्राणावाय-ग्रन्थ के प्रस्तावना-अंश में मिलता है। उसमे कहा है—भगवान् आदिनाथ के समवशरण में उपस्थित होकर भरत चक्रवर्ती आदि भव्यों ने मानवों की व्याधिरूप दुःखों से छुटकारे का उपाय पूछा। इस पर भगवान ने अपनी वाणी में इसका उपदेश दिया। इस प्रकार प्राणावाय का ज्ञान तीर्थंकरों से गणधरो, प्रतिगणधरो ने, उनसे श्रुतकेवलियों ने और उनसे बाद मे होने वाले अन्य मुनियों ने क्रमशः प्राप्त किया।

प्राणावाय की परम्परा मध्ययुग से पूर्व ही लुप्त हो चुकी थी। "कल्याणकारक" ही एक मात्र ऐसा ग्रन्थ मिलता है जिसमें प्राणावाय की प्राचीन परम्परा और उसके शास्त्र ग्रन्थों का उल्लेख मिलता है। इसकी रचना चालुक्य और राष्ट्रकूट राज्य के काल मे 8वीं शती के अन्त में हुई थी। इस काल के बाद किसी भी आचार्य या विद्वान ने "प्राणावाय" का उल्लेख अपने ग्रन्थो में नहीं किया।

दक्षिण भारत में तो फिर भी आठवीं शती ई० तक प्राणावाय के ग्रन्थ मिलते हैं। परन्तु उत्तरी भारत मे तो अब एक भी प्राणावाय का प्रतिपादक प्राचीन ग्रन्थ प्राप्त नही होता। इससे ज्ञात होता है कि यह परम्परा उत्तर मे बहुत काल पूर्व मे ही लुप्त हो गयी थी।

फिर ई० 13वीं शती से हमे जैन श्रावको और यति-मुनियों द्वारा निर्मित आयुर्वेदीय ग्रन्थ उपलब्ध होते हैं। ये ग्रन्थ प्राणावाय–परम्परा के नहीं कहे जा सकते, क्योकि इनमे कही पर भी प्राणावाय का उल्लेख नहीं है। इनमे पाये जाने वाले रोगनिदान, लक्षण, चिकित्सा आदि का वर्णन आयुर्वेद के अन्य ग्रन्थों के समान है। ये ग्रन्थ मौलिक, संग्रहात्मक, टीका, पद्यमय भाषानुवाद आदि अनेक रूपो मे मिलते हैं।

दक्षिण मे प्राणावाय-परम्परा के समय 8वीं शती तक ही रसायन चिकित्सा अर्थात् खनिज द्रव्यों और पारद के योग से निर्मित औषधियो द्वारा रोगनाशन के उपाय अधिक प्रचलित हुए। दक्षिण के सिद्धसम्प्रदाय मे यह चिकित्सा विशेष रूप से प्रचलित रही है।

जैन यतिमुनियों ने स्वेच्छा से, राजा या धनी-मानी व्यक्ति के आज्ञा-आग्रह से तथा जैन श्रावको ने इन वैद्यक ग्रन्थों का प्रणयन किया था।

कर्णाटक में जैन वैद्यक ग्रन्थो की सबसे प्राचीन परम्परा मिलती है। 8वीं शती के अन्त में दिगम्बर आचार्य उग्रादित्य ने "कल्याणकारक" की रचना की थी। उसमें पूर्ववर्ती साहित्य के रूप में पूज्यपाद के शालाक्य, पात्रस्वामी के शल्यतंत्र, सिद्धसेन के विष और उग्रग्रहशमन, दशरथगुरु के काय-चिकित्सा, मेघनाद के बालरोग और सिंहनाद के वाजीकरण और रसायन सम्बन्धी ग्रन्थो का उल्लेख मिलता है। समन्तभद्र के अष्टांगो सम्बन्धी आयुर्वेद ग्रन्थ का भी उल्लेख है। कल्याणकारक छप चुका है।

कन्नड भाषाओं में मंगराज ने स्थावर विष-चिकित्सा पर "खगेन्द्रमणिदर्पण" (1360 ई०) देवेन्द्र मुनि ने "बालग्रहचिकित्सा", श्रीधरसेन ने "वैद्यामृत" (1500 ई०) बाचरस ने "अश्ववैद्यक"

(1500 ई०) पद्मरस या पद्मण्ण पंडित ने "हयसारसमुच्चय" (अश्वशास्त्र 1627 ई०), कीर्तिमान् ने "गौचिकित्सा", अमृतनन्दि ने "वैद्यकनिघण्टु, शब्दकोश, साल्व ने "रसरत्नाकर" और वैद्यसांगत्य", जगद्देव ने "महामन्त्रवादि" नामक ग्रन्थों की रचना की थी।

उत्तरी भारत में जैन वैद्यक ग्रन्थों के प्रणयन की दृष्टि से राजस्थान और गुजरात अग्रणी हैं। यहां प्राय: श्वेताम्बर परम्परा मे ग्रन्थ लिखे गये। दिगम्बर प० आशाधर (नि० मांडलगढ़, भीलवाड़ा, राज०) ने 1240 ई० के लगभग वाग्भट के "अष्टांगहृदय" पर "उद्योतिनी" संस्कृत टीका लिखी थी।

गुजरात के ढंकगिरि (धन्धुका) निवासी पादलिप्ताचार्य और उनके शिष्य नागार्जुन रस-विद्या के महान् विद्वान हुए। नागार्जुन ने "आश्चर्ययोगमाला" लिखी। इस पर श्वेताम्बर साधु गुणाकरसूरि (1239 ई०) ने संस्कृत टीका 'वृत्ति' लिखी थी। 1666 ई० के लगभग तपागच्छीय साधु हर्षकीर्तिसूरि ने चिकित्सा पर "योगचिन्तामणि" ग्रन्थ लिखा था। श्री कण्ठसूरि ने पथ्यापथ्य सम्बन्धी "हितोपदेश" लिखा। ई० सन् 1386 मे मेरुतुंग ने "कंकालीय रसाध्याय" पर सस्कृत टीका लिखी थी। *माणिक्यचद ने "रसावतार" नामक रसग्रन्थ की रचना की थी।* अंचलगच्छीय पालीताणा शाखा के नयनशेखर ने सं० 1736 में चौपाई छन्द मे "योगरत्नाकर चोपई" की रचना की। केशवराज के पुत्र जैन श्रावक नयनसुख ने संवत् 1649 मे "वैद्यमनोत्सव" लिखा। तपागच्छीय लक्ष्मीकुशल ने संवत् 1694 मे "वैद्यकसार रत्नप्रकाश" की रचना की थी। कच्छ के अजार नगर मे आगमगच्छ के साधु कवि विश्राम ने स० 1842 मे "अनुपानमंजरी" और रोगो की चिकित्सा पर स० 1843 मे "व्याधिनिग्रह" नामक ग्रन्थ लिखे थे। राजस्थान मे हंसराज मुनि ने 17वीं शती मे "भिषक्चक्रचित्तोत्सव" नामक निदान-ग्रन्थ की रचना की थी। कृष्ण वैद्य के पुत्र महेन्द्र जैन ने स० 1709 में उदयपुर मे "द्रव्यावलीसमुच्चय" लिखा था। तपागच्छीय हस्तिरुचिगणि ने स० 1726 मे "वैद्यवल्लभ" नामक रोग चिकित्सा ग्रन्थ लिखा। 18वी शती मे विनयमेरुगणि ने "विद्वन्मुखमंडनसारसंग्रह" और मुनि मानजी ने राजस्थानी में "कवि प्रमोद" और "कवि विनोद" नामक वैद्यक ग्रन्थ लिखे। बीकानेर के रामलाल महोपाध्याय ने "रामनिदानम्" (रामऋद्धिसार) की रचना की। जयपुर मे खरतरगच्छीय दीपकचंद्र वाचक ने स० 1792 मे महाराजा जयसिह के काल मे "लंघनपथ्यनिर्णय" नामक उपयोगी ग्रन्थ लिखा था। खरतरगच्छीय यति रामचन्द्र ने "रामविनोद" और "नाड़ीपरीक्षा", श्वेताम्बर बेगड़गच्छीय आचार्य जिनसमुद्रसूरि ने "वैद्यचिन्तामणि" की तथा बीकानेर के खरतरगच्छीय धर्मसी या धर्मवर्द्धन ने "डंभक्रिया" की राजस्थानी मे रचना की थी। लक्ष्मीवल्लभ ने समुनाथकृत संस्कृत "कालज्ञानम्" का सं० 1741 मे पद्यमय भाषानुवाद किया था। सं० 1755 मे खरतरगच्छीय समरथ ने वैद्यनाथ पुत्र शान्तिनाथ के संस्कृत "रसमंजरी" पर पद्यमय भाषा टीका लिखी थी। मथेन राखेचा जोगीदास ने महाराज कुंवर जोरावरसिंह की आज्ञा से बीकानेर में सं० 1762 में "वैद्यकसार" की रचना की थी। फतेहपुर शेखावटी के निवासी चैनसुख यति ने सं० 1820 में बोपदेवकृत "शतश्लोकी" की राजस्थानी गद्य मे "शतश्लोकी भाषाटीका" तथा लोलिम्बराजकृत "वैद्यजीवन" पर "वैद्यजीवनटबा" लिखे। बीकानेरवासी मलूकचन्द ने यूनानी चिकित्सा शास्त्र के "तिब्बसहाबी" का पद्यमय भाषानुवाद "वैद्यहुलास" (तिब्बसहाबी भाषा) नाम से किया था।

पंजाब में फगवाड़ा में मेघमुनि ने सं० 1818 में 'मेघविनोद" नामक रोगनिदान-चिकित्सा पर तथा महाराजा रणजीतसिंह के काल में यति गंगाराम ने अमृतसर में सं० 1878 में रोगों के निदान पर "गंगयति निदान" नामक उपयोगी ग्रन्थ लिखे थे।

इन ग्रन्थों के अन्तरंग परीक्षण से ज्ञात होता है कि इनमें जैन धर्म के तत्वों—अहिंसा, समभाव का पालन करते हुए मद्य, मांस, मधु का निषेध पाया जाता है। रसचिकित्सा एवं रसयोगों का बाहुल्येन उपयोग मिलता है। निदान की दृष्टि से नाड़ीपरीक्षा, मूत्रपरीक्षा पर विशेष ध्यान दिया गया है। कल्याणकारक मे तो मांस-भक्षण-निषेध पर युक्तियुक्त विवेचना की गई है। कुछ ग्रन्थ "आम्नायग्रन्थ" (गुटको) के रूप में भी मिलते हैं।

जैन यति-मुनियों के उपासरे तथा श्रावकों द्वारा निर्मित धर्मार्थ चिकित्सालयों के निर्माण की परम्परा ने वैद्यकविद्या को अमूल्य योगदान दिया है। निश्चित ही, उनकी यह देन सांस्कृतिक और वैज्ञानिक दृष्टि से अत्यन्त महत्वपूर्ण कही जा सकती है।

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ज्यौं मति-हीन विवेक बिना नर,
साजि मतंग जो ईंधन ढोवै।

कंचन – भाजन धूरि भरै शठ,
मूढ़ सुधारस सों पग धोवै॥

बे-हित काग उड़ावन कारन,
डारि उदधि 'मनि' मूरख रोवै॥

त्यों नर-देह दुर्लभ्य बनारसि,
पाय अजान अकारथ खोवै॥

नाटक समयसार

जैन दर्शन में जनतांत्रिक सामाजिक चेतना के तत्व

डॉ० नरेन्द्र भानावत

भारतीय समाज-व्यवस्था में जनतन्त्र केवल राजनैतिक संदर्भ ही नहीं है। यह एक व्यापक जीवन पद्धति है, एक मानसिक दृष्टिकोण है जिसका सम्बन्ध जीवन के धार्मिक, नैतिक, आर्थिक, सामाजिक और राजनैतिक सभी पक्षों से है। इस धरातल पर जब हम चिन्तन करते हैं तो जैन दर्शन मे जनतांत्रिक सामाजिक चेतना के निम्नलिखित मुख्य तत्व रेखांकित किये जा सकते हैं :

1. स्वतन्त्रता
2. समानता
3. लोककल्याण
4. धर्मनिरपेक्षता

1. **स्वतन्त्रता :** स्वतन्त्रता जनतन्त्र की आत्मा है और जैन दर्शन की मूल भित्ति भी। जैन मान्यता के अनुसार जीव अथवा आत्मा स्वतन्त्र अस्तित्व वाला द्रव्य है। अपने अस्तित्व के लिए न तो वह किसी दूसरे द्रव्य पर आश्रित है और न इस पर आश्रित कोई अन्य द्रव्य है। इस दृष्टि से जीव को प्रभु कहा गया है—जिसका अभिप्राय है जीव स्वयं ही अपने उत्थान या पतन का उत्तरदायी है। सद्प्रवृत्त आत्मा ही उसका मित्र है और दुष्प्रवृत्त आत्मा ही उसका शत्रु है। वह अपनी साधना के द्वारा पूर्ण मुक्ति प्राप्त कर सकता है। वह स्वय परमात्मा बन सकता है। जैन दर्शन मे यही जीव का लक्ष्य माना गया है। यहां स्वतन्त्रता के स्थान पर मुक्ति शब्द का प्रयोग हुआ है। इस मुक्ति प्राप्ति में जीव की साधना और उसका पुरुषार्थ ही मुख्य साधन हैं। चूंकि जैन दृष्टि में आत्मा ही परमात्मदशा प्राप्त करती है, अतः यहां व्यक्ति के अस्तित्व के धरातल पर जीव को ईश्वराधीनता और कर्माधीनता दोनों से मुक्ति दिलाकर उसकी पूर्ण स्वतन्त्रता की रक्षा की गयी है।

जैन दर्शन की यह स्वतन्त्रता निरंकुश या एकाधिकारवादिता की उपज नहीं है। इसमें दूसरों के अस्तित्व की स्वतन्त्रता की भी पूर्ण रक्षा है। इसी बिन्दु से अहिंसा का सिद्धान्त उभरता है जिसमें जन के प्रति ही नहीं प्राणी मात्र के प्रति मित्रता और बन्धुत्व का भाव है। प्रमाद द्वारा किसी

भी प्राणी को क्षति पहुँचाना, उस पर प्रतिबन्ध लगाना, उसकी स्वतन्त्रता में बाधा पहुँचाना, हिंसा है। जब हम किसी के स्वतन्त्र चिन्तन को बाधित करते हैं, उसके बोलने पर प्रतिबन्ध लगाते हैं और गमनागमन पर रोक लगाते हैं तो प्रकारान्तर से क्रमश: उसके मन, वचन और काया रूप प्राण की हिंसा करते हैं। इसी प्रकार किसी के देखने, सुनने, सूँघने, चखने, छूने आदि पर प्रतिबन्ध लगाना भी विभिन्न प्राणों की हिंसा है। यह कहने की आवश्यकता नहीं कि स्वतन्त्रता का यह सूक्ष्म उदात्त चिंतन ही हमारे संविधान के स्वतन्त्रता सम्बन्धी मौलिक अधिकारों का उत्स रहा है।

विचार जगत मे स्वतन्त्रता का बड़ा महत्त्व है। आत्म निर्णय और मताधिकार इसी के परिणाम है। कई साम्यवादी देशो मे सामाजिक और आर्थिक स्वतन्त्रता होते हुए भी इच्छा स्वातन्त्र्य का यह अधिकार नही है। पर जैन दर्शन मे और हमारे संविधान में भी विचार स्वातन्त्र्य को सर्वोपरि महत्त्व दिया गया है। महावीर ने स्पष्ट कहा कि प्रत्येक जीव का स्वतन्त्र अस्तित्व है, इसलिये उसकी स्वतन्त्र विचार-चेतना भी है। अत: जैसा तुम सोचते हो एक मात्र वही सत्य नही है। दूसरे जो सोचते हैं उसमे भी सत्यांश निहित है। अत. पूर्ण सत्य का साक्षात्कार करने के लिए इतर लोगो के सोचे हुए, अनुभव किये हुए सत्यांशो को भी महत्त्व दो। उन्हे समझो, परखो और आलोक मे अपने सत्य का परीक्षण करो। इससे न केवल तुम्हे उस सत्य का साक्षात्कार होगा वरन् अपनी भूलों के प्रति सुधार करने का तुम्हे अवसर भी मिलेगा। प्रकारान्तर से महावीर का यह चिन्तन जनतान्त्रिक शासन-व्यवस्था मे स्वस्थ विरोधी पक्ष की आवश्यकता और महत्ता प्रतिपादित करता है तथा इस बात की प्रेरणा देता है कि किसी भी तथ्य को भली प्रकार समझने के लिए अपने को विरोध पक्ष की स्थिति मे रख कर उस पर चिन्तन करो। तब जो सत्य निखरेगा वह निर्मल, निर्विकार और निष्पक्ष होगा। महावीर का यह वैचारिक औदार्य और सापेक्षचिन्तन स्वतन्त्रता का कवच है। यह दृष्टिकोण अनेकान्त सिद्धान्त के रूप मे प्रतिपादित है।

2. **समानता** : स्वतन्त्रता की अनुभूति वातावरण और अवसर की समानता पर निर्भर है। यदि समाज मे जातिगत वैषम्य और आर्थिक असमानता है तो स्वतन्त्रता के अधिकार का भी कोई विशेष उपयोग नहीं। इसलिये महावीर ने स्वतन्त्रता पर जितना बल दिया उतना ही बल समानता पर दिया। उन्हें जो विरक्ति हुई वह केवल जीवन की नश्वरता या सासारिक असारता को देखकर नही वरन् मनुष्य द्वारा मनुष्य का शोषण देखकर वे तिलमिला उठे और उस शोषण को मिटाने के लिए, जीवन के हर स्तर पर समता स्थापित करने के लिए उन्होने क्रान्ति की, तीर्थ प्रवर्तन किया। जन्म के स्थान पर कर्म का प्रतिष्ठित कर गरीबो, दलितो और असहायो को उच्च आध्यात्मिक स्थिति प्राप्त करने की कला सिखाई। अपने साधना काल मे कठोर अभिग्रह धारण कर दासी बनी, हथकड़ी और बेड़ियो मे जकड़ी, तीन दिन से भूखी, मुण्डितकेश राजकुमारी चन्दना से आहार ग्रहण कर उच्च पवित्र राजकुल की महारानियों के मुकाबले समाज में निकृष्ट समझी जाने वाली नारी शक्ति की आध्यात्मिक गरिमा और महिमा प्रतिष्ठापित की। जातिवाद और वर्णवाद के खिलाफ छेड़ी गयी यह सामाजिक क्रान्ति भारतीय जनतन्त्र की सामाजिक समानता का मुख्य आधार बनी है। यह तथ्य पश्चिम के सभ्य कहलाने वाले तथाकथित जनतान्त्रिक देशों की रंगभेद नीति के विरुद्ध एक चुनौती है।

महावीर का विचार था कि आर्थिक समानता के बिना सामाजिक समानता अधिक समय तक कायम नहीं रह सकती और राजनैतिक स्वाधीनता भी आर्थिक स्वाधीनता के अभाव में कल्याणकारी नहीं बनती। इसलिये महावीर का बल अपरिग्रह भावनापर भी रहा। श्रावक के व्रतों पर जब हम चिन्तन करते हैं तो लगता है कि अहिंसा के समानान्तर ही परिग्रह की मर्यादा और नियमन का विचार चला है। गृहस्थ के लिये महावीर यह नहीं कहते कि तुम संग्रह न करो। उनका बल इस बात पर है कि आवश्यकता से अधिक संग्रह मत करो और जो संग्रह करो उस पर स्वामित्व की भावना मत रखो। जब तक स्वामित्व का भाव है—संघर्ष है, वर्ग भेद है। वर्ग विहीन समाज रचना के लिए स्वामित्व का विसर्जन जरूरी है। महावीर ने इसके लिए परिग्रह को सम्पत्ति नहीं कहा, उसे मूर्च्छा या ममत्व भाव कहा है।

इसीलिये महावीर ने श्रावक के व्रतों मे जो व्यवस्था दी है वह एक प्रकार से स्वैच्छिक स्वामित्व विर्सजन और परिग्रह मर्यादा, सीलिंग की व्यवस्था है। आर्थिक विषमता के उन्मूलन के लिए यह आवश्यक है कि व्यक्ति के उपार्जन के स्रोत और उपभोग के लक्ष्य मर्यादित और निश्चित हो। व्रत इस बात पर बल देते हैं कि चोरी करना ही वर्जित नहीं है बल्कि चोर द्वारा चुराई हुई वस्तु को लेना, चोर को प्रेरणा करना, उसे किसी प्रकार की सहायता करना, राज्य नियमों के विरुद्ध प्रवृत्ति करना, झूठा मापतोल करना, झूठा दस्तावेज लिखना, झूठी साक्षी देना, वस्तुओं में मिलावट करना, अच्छी वस्तु दिखाकर घटिया दे देना आदि सब पाप हैं। इस प्रवृत्ति को रोकने के लिए भगवान महावीर ने खेत, मकान, सोना-चांदी आदि जेवरात, धन-धान्य, पशु-पक्षी-जमीन-जायदाद आदि को मर्यादित करने पर जोर दिया है और इच्छाओं को उत्तरोत्तर नियन्त्रित करने की बात कही है। अर्थार्जन के ऐसे स्रोतो से बचते रहने की बात कही गयी है जिनसे हिंसा बढ़ती है, कृषि उत्पादन को हानि पहुचती है और असामाजिक तत्वो को प्रोत्साहन मिलता है। भगवान महावीर ने ऐसे व्यवसायों को कर्मादान की संज्ञा दी है और उनकी संख्या पन्द्रह बतलायी है। आज के सदर्भ मे जगल मे आग लगाना, जंगल आदि कटवाकर बेचना, असयत जनों का पोषण करना अर्थात् असामाजिक तत्वों को पोषण देना आदि पर रोक का विशेष महत्व है।

3—**लोककल्याण** : जैसा कि कहा जा चुका है भगवान ने संग्रह का निषेध नही किया है बल्कि आवश्यकता से अधिक सग्रह न करने को कहा है। इसके दो फलितार्थ हैं—एक तो यह कि व्यक्ति अपने लिए जितना आवश्यक हो उतना ही उत्पादन करें और निष्क्रिय बन जाय। दूसरा यह कि अपने लिए जितना आवश्यक हो उतना तो उत्पादन करे ही और दूसरों के लिए जो आवश्यक हो उसका भी उत्पादन करें। यह दूसरा अर्थ ही अभीष्ट है। जैन धर्म पुरुषार्थप्रधान धर्म है। अतः यह व्यक्ति को निष्क्रिय व अकर्मण्य बनाने की शिक्षा नहीं देता। राष्ट्रीय उत्पादन में व्यक्ति की महत्वपूर्ण भूमिका को जैन दर्शन स्वीकार करता है पर वह उत्पादन शोषण, जमाखोरी और आर्थिक विषमता का कारण न बने, इसका विवेक रखना आवश्यक है। सरकारी कानून-कायदे तो इस दृष्टि से समय-समय पर बनते ही रहते है, पर जैन साधना में व्रत-नियम, तप-त्याग और दान-दया के माध्यम से इस पर नियन्त्रण रखने का विधान है। यहां सेवा को महत्वपूर्ण स्थान दिया गया है। इसी सेवा-भाव से धर्म का सामाजिक पक्ष उभरता है। जैन धर्मावलम्बी शिक्षा, चिकित्सा,

छात्रवृत्ति, आदि के रूप में अनेक ट्रस्टों के माध्यम से राष्ट्र की महान् सेवा कर रहे हैं। जैन शास्त्रों में आहारदान, ज्ञानदान, औषधदान और अभयदान को महत्व दिया गया है।

महावीर ने स्पष्ट कहा है-जैसे जीवित रहने का हमे अधिकार है वैसे ही अन्य प्राणियों को भी। जीवन का विकास संघर्ष पर नहीं सहयोग पर ही आधारित है। जो प्राणी जितना अधिक उन्नत होता है उसमें उसी अनुपात में सहयोग और त्यागवृत्ति का विकास देखा जाता है। अंतःकरण मे सेवाभाव का उद्रेक तभी होता है जब आत्मवत् सर्वभूतेषु जैसा उदात्त विचार शेष सृष्टि के साथ आत्मीय सम्बन्ध जोड़ पाता है। इस स्थिति में जो सेवा की जाती है वह एक प्रकार से सहज स्फूर्त सामाजिक दायित्व ही होता है। लोककल्याण के लिए अपनी सम्पत्ति विसर्जित कर देना एक बात हैं और स्वयं सक्रिय रूप में घटक बनकर सेवा कार्यों में जुट जाना दूसरी बात है। पहला सेवा का नकारात्मक रूप है जबकि दूसरा सकारात्मक रूप। इसमे सेवा व्रती "स्लीपिंग पार्टनर" बनकर नही रह सकता, उसे सजग प्रहरी बन कर रहना होता है।

लोक-सेवक में सरलता, सहृदयता और संवेदनशीलता का गुण होना आवश्यक है। सेवाव्रती को किसी प्रकार का अहम् न छू पाए और वह सत्ता-लिप्सु न बन पाए, इस बात की सतर्कता पद-पद पर बरतनी जरूरी है। विनय को जो धर्म का मूल कहा गया है, उसकी अर्थवत्ता इस सन्दर्भ मे बड़ी गहरी है।

लोकसेवा के नाम पर अपना स्वार्थ साधने वालों को महावीर ने कहा है कि-जो जीवन साधनों पर व्यक्तिगत स्वामित्व की सत्ता स्थापित कर दूसरों के सविभाग को नकारता है, जो अपने लिए ही संग्रह करके रखता है और दूसरों के लिए कुछ भी नहीं रखता, जो मर्यादा से अधिक भोजन एवं जीवन स धनों का स्वयं उपभोग करता है, वह आराधक नहीं, विराधक है।

4—**धर्मनिरपेक्षता** : स्वतन्त्रता, समानता और लोककल्याण का भाव धर्मनिरपेक्षता की भूमि मे ही फल-फूल सकता है। धर्मनिरपेक्षता का अर्थ धर्म-विमुखता या धर्म-रहितता न होकर असाम्प्रदायिक भावना और सार्वजनिक समभाव से है। हमारे देश मे विविध धर्म और धर्मानुयायी हैं। इन विविध धर्मों के अनुयायियों में पारस्परिक सौहार्द, सम्मान और ऐक्य की भावना बनी रहे, सबको अपने अपने ढग से उपासना करने और अपने अपने धर्म का विकास करने का पूर्ण अवसर मिले तथा धर्म के आधार पर किसी के साथ भेद भाव या पक्षपात न हो इसी दृष्टि से धर्म-निरपेक्षता हमारे सविधान का महत्वपूर्ण अंग बना है। धर्म-निरपेक्षता की इस अर्थभूमि के अभाव में न स्वतंत्रता टिक सकती है और न समानता और न लोक-कल्याण की भावना पनप सकती है। जैन तीर्थंकरों ने सभ्यता के प्रारम्भ में ही शायद यह तथ्य हृदयगम कर लिया था। इसीलिये उनका सारा चिन्तन धर्मनिरपेक्षता अर्थात सार्वजनिक समभाव के रूप में ही चला। इस सम्बन्ध मे निम्नलिखित तथ्य विशेष महत्वपूर्ण हैं :—

1 – जैन तीर्थंकरो ने अपने नाम पर धर्म का नामकरण नही किया। "जैन" शब्द बाद का शब्द है। इसे समण (श्रमण) अर्हत् और निर्ग्रन्थ धर्म कहा गया है। श्रमण शब्द समभाव, श्रमशीलता और वृत्तियों के शमन का परिचायक है। अर्हत् शब्द भी गुणवाचक है जिसने पूर्ण

योग्यता-पूर्णता प्राप्त करली है वह है-अर्हत्। जिसने सब प्रकार की ग्रन्थियों से छुटकारा पा लिया है वह है निर्ग्रन्थ। जिन्होंने रागद्वेष रूपी शत्रुओं, आन्तरिक विकारों को जीत लिया है वे जिन कहे गये हैं और उनके अनुयायी "जैन"। इस प्रकार जैन धर्म किसी विशेष व्यक्ति, सम्प्रदाय या जाति का परिचायक न होकर उन उदात्त जीवन आदर्शों और सार्वजनिक भावों का प्रतीक है जिनमें संसार के सभी प्राणियों के प्रति मैत्री भाव निहित है।

2—जैन धर्म में जो नमस्कार मंत्र है, उसमें किसी तीर्थंकर, आचार्य या गुरु का नाम लेकर वंदना नहीं की गयी है। उसमें पंचपरमेष्ठियो को नमन किया गया है। णमो अरहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो लोए सव्वसाहूणं, अर्थात् जिन्होंने अपने शत्रुओं पर विजय प्राप्त कर ली है, उन अरिहंतो को नमस्कार हो; जो ससार के जन्म-मरण के चक्र से छूटकर शुद्ध परमात्मा बन गए हैं, उन सिद्धों को नमस्कार हो; जो दर्शन, ज्ञान, चारित्र तप आदि आचारो का स्वय पालन करते हैं और दूसरो से करवाते हैं, उन आचार्यों को नमस्कार हो; जो आगमादि ज्ञान के विशिष्ट व्याख्याता हैं और जिनके सान्निध्य मे रहकर दूसरे अध्ययन करते हैं, उन उपाध्यायों को नमस्कार हो; लोक में जितने भी सत्पुरुष हैं उन सभी साधुओ को नमस्कार हो; चाहे वे किसी जाति, धर्म, मत या तीर्थ से सम्बन्धित हों। कहना न होगा कि नमस्कार मंत्र का यह गुणनिष्ठ आधार जैन दर्शन की उदारचेता सार्वजनिक भावना का मेरुदण्ड है।

3—जैन दर्शन ने आत्मविकास को सम्प्रदाय के साथ नहीं बल्कि सदाचरण व धर्म के साथ जोड़ा है। महावीर ने कहा किसी भी परम्परा या सम्प्रदाय में दीक्षित, किसी भी लिंग मे, स्त्री हो या पुरुष, किसी भी वेश मे, साधु हो या गृहस्थ, व्यक्ति अपना पूर्ण विकास कर सकता है। उसके लिए यह आवश्यक नहीं कि वह महावीर द्वारा स्थापित धर्म संघ मे ही दीक्षित हो। महावीर ने अश्रुत्वा केवली को जिसने कभी भी धर्म को सुना नहीं, परन्तु चित्त की निर्मलता के कारण, केवलज्ञान की कक्षा तक पहुचाया है। पन्द्रह प्रकार के सिद्धो में अन्य लिंग और प्रत्येक बुद्ध सिद्धों को, जो किसी सम्प्रदाय या धार्मिक परम्परा से प्रेरित होकर नहीं, बल्कि अपने ज्ञान से प्रबुद्ध होते हैं, सम्मिलित कर महावीर ने साम्प्रदायिकता की निस्सारता सिद्ध कर दी है। आचार्य हरिभद्र ने स्पष्ट किया है-"महावीर के प्रति मेरा पक्षपात नहीं है और कपिल आदि के प्रति मेरा द्वेष भाव नहीं है। मैं उसी वाणी को मानने के लिए तैयार हू जो युक्ति-युक्त है।"

वस्तुत: धर्म निरपेक्षता का अर्थ धर्म के सत्य से साक्षात्कार करने की तटस्थ वृत्ति से है। निरपेक्षता अर्थात् अपने लगाव और दूसरों के द्वेष भाव से परे रहने की स्थिति। इसी अर्थ मे जैन दर्शन में धर्म की विवेचना करते हुए वस्तु के स्वभाव को धर्म कहा है। जब महावीर से पूछा गया कि आप जिसे नित्य ध्रुव और शाश्वत धर्म कहते हैं वह कौनसा है? तब उन्होने कहा-किसी प्राणी को मत मारो, उस पर उपद्रव मत करो, किसी को परिताप न दो और किसी की स्वतन्त्रता का अपहरण न करो। इस दृष्टि से जो धर्म के तत्व हैं प्रकारान्तर से वे ही जनतान्त्रिक सामाजिक चेतना के तत्व हैं।

उपर्युक्त विवेचन से यह स्पष्ट है कि जैन दर्शन जनतान्त्रिक सामाजिक चेतना से प्रारम्भ से ही अपने तत्कालीन संदर्भों में सम्पृक्त रहा है। उसकी दृष्टि जनतन्त्रात्मक परिवेश में राजनैतिक क्षितिज तक ही सीमित नहीं रही है उसने स्वतन्त्रता और समानता जैसे जनतांत्रिक मूल्यों को लोकभूमि में प्रतिष्ठित करने की दृष्टि से अहिंसा, अनेकान्त और अपरिग्रह जैसे मूल्यवान सूत्र दिये हैं और वैयक्तिक तथा सामाजिक धरातल पर धर्म सिद्धान्तों की मनोविज्ञान और समाजविज्ञान सम्मत व्यवस्था दी है। इससे निश्चय ही सामाजिक और आर्थिक क्षेत्र मे सांस्कृतिक स्वराज्य स्थापित करने की दिशा मिलती है।

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जैसे क्षुधा को नष्ट करने के लिए अन्न होता है तथा जिस तरह प्यास को नष्ट करने के लिए जल है, वैसे ही विषयों की भूख तथा प्यास को नष्ट करने के लिए ध्यान है।

भगवती आराधना, 1901

विनयरहित मनुष्य की सारी शिक्षा निरर्थक है। विनय शिक्षा का फल है और विनय के फल सारे कल्याण हैं।

भगवती आराधना, 128

धर्मात्माओं का जागरण (सक्रिय होना) और अधर्मात्माओं का सोना (निष्क्रिय होना) सर्वोत्तम होना है। ऐसा वत्स देश के राजा की बहिन, जयन्ती को जिन (महावीर) ने कहा था।

समणसुत्तं, 162

यह वस्तु मेरी है और यह वस्तु मेरी नहीं है; यह मेरा कर्तव्य है और यह मेरा कर्तव्य नहीं है इस प्रकार ही बारंबार बोलते हुए उस व्यक्ति को काल ले जाता है। अतः कैसे प्रमाद किया जाए?

समणसुत्तं, 160

राष्ट्रीय विकास यात्रा में जैनधर्म एवं जैन पत्रकारों का योगदान

श्री जिनेन्द्र कुमार जैन

समाचार कहने या सुनने की प्रवृत्ति उतनी ही पुरानी है जितनी कि मानव की उत्पत्ति। आदिम मानव ने अपने भावों को व्यक्त करने के लिए भले ही संकेतों या वाणी का माध्यम अपनाया होगा, परन्तु उसके पीछे नेपथ्य में कोई न कोई खबर अवश्य थी। सभ्यता के विकास के साथ-साथ जैसे-जैसे समाज मे अनेक परिवर्तन आये, उसी तरह संचार माध्यमों में भी परिवर्तन आये हैं।

समाचारपत्र को समाज का दर्पण माना जाता है और पत्रकार को इतिहास का मुख्य प्रवक्ता। वर्तमान में समाचारपत्र को मात्र समाचार प्राप्ति का साधन ही नहीं माना जाता, अपितु उसे जनसाधारण का शिक्षक भी माना जाता है। जनतांत्रिक देशों में समाचारपत्र का महत्व संसद के बाद दूसरे नम्बर पर आता है। यही कारण है कि पत्रकारिता को मात्र रोटी-रोजी का साधन मानकर नही चला जाता, यह मानव जाति के जीवन विकास की महत्वपूर्ण आधारशिला है।

जैनधर्म विश्व का महत्वपूर्ण धर्म है। हमे इस बात का गर्व है कि हमने मानव समाज को अराजक तंत्र से निकाल कर सभ्य तंत्र दिया। अगर भगवान ऋषभदेव, भगवान महावीर, गणधर इन्द्रभूति गौतम, सम्राट चन्द्रगुप्त मौर्य आदि महापुरुष इस धरती पर अवतरित नहीं होते तो मानव समाज अहिंसा-युग में प्रवेश ही नहीं कर पाता, मानव में मानव के रूप में जीवित रहने की आकांक्षा ही उत्पन्न नहीं होती। न जनतंत्रीय शासन प्रणाली की बात सोची जाती और न इतिहास, साहित्य व पत्रकारिता का कोई अस्तित्व ही स्थापित हो पाता।

जैनधर्म के प्रथम तीर्थंकर भगवान ऋषभदेव ने न केवल मनुष्य की ही, अपितु समस्त प्राणी-मात्र की जिन्दगी की खूबसूरती को अनुभव किया। उनका आदर्श था कि स्वतंत्रता समस्त प्राणी-मात्र का जन्मसिद्ध अधिकार है, जिसे किसी भी स्थिति में छीना नहीं जाना चाहिए। उन्होंने सबसे पहले लोगों को 72 कलाओं के साथ लिखने की कला भी बताई।

आज जनतंत्रीय शासन-प्रणाली को सबसे सार्थक शासन व्यवस्था माना जाता है, यह जैन धर्म की ही देन है। जैन परम्पराओं मे इसका उल्लेख है। भगवान महावीर ने लोगों को सहयोग, प्रेम, अहिंसा और त्याग के रास्ते पर चलने के लिये प्रेरित किया। महावीर व गौतम के संवाद विश्व-पत्रकारिता को जैनधर्म की अनुपम देन है। पत्रकारिता की दृष्टि से यह विश्व का सबसे पहला व लम्बा साक्षात्कार माना जा सकता है।

जैन सम्राट चन्द्रगुप्त मौर्य ने सबसे पहली राष्ट्रीय स्वतंत्रता, अखण्डता व धार्मिक सहिष्णुता की न केवल कल्पना ही की, अपितु अपने अभियान मे सफलता भी प्राप्त की। चन्द्रगुप्त मौर्य के पुत्र बिन्दुसार, पौत्र अशोक द्वारा लगाये गये शिलालेख तत्कालीन इतिहास के अमर स्मारक के रूप मे आज भी मौजूद हैं। ये शिलालेख उस युग के समाचार-पत्र ही माने जाने चाहिए।

भारतीय संस्कृति, सभ्यता और इतिहास को समृद्धिशाली बनाने मे जैनधर्म का उल्लेखनीय योगदान रहा है। प्राचीनकाल के इतिहास की सही स्थिति हमारे मंदिरों, शिलालेखो, आगमों या ग्रंथो से जानी जा सकती है। लिखने का तात्पर्य सिर्फ इतना है कि हमने संसार को न केवल लिपि या वाणी ही दी, अपितु जनतत्र, स्वाधीनता, अखण्डता और समन्वयवाद के सिद्धात भी दिये।

जिसकाल में तीर्थंकर की वाणी का उद्घोष होता है, मंदिरो का निर्माण होता है. शिलालेख गाड़े जाते हैं, साहित्य की रचना की जाती है और समाचार-पत्र का प्रकाशन होना है, उसीसे उस समय के जीवन की झलक देखने मे सहायता मिलती है। आज जिस रूप मे भारत जीवित है, उसे जीवित रखने के लिए हमारे पूर्वजो को न केवल अथक प्रयास करने पडे हैं, अपितु अनेक बलिदान भी देने पडे हैं।

हाल के वर्षों मे देश पर अंग्रेजो का आधिपत्य था और पाश्चात्य संस्कृति के विरुद्ध जबरदस्त मुहिम चल रही थी, हमारे तत्कालीन जैन विद्वान व पत्रकार अपने-अपने तरीके से अग्रणी भूमिका निभा रहे थे। "जैन बोधक" पत्र का लगभग एक सौ वर्ष पूर्व प्रकाशन आरम्भ हुआ था, जो आज तक जारी है, इसने राष्ट्रीय चेतना को जागृत करने में आदर्श भूमिका निभाई है। इसी प्रकार उन्ही दिनों बाबू ज्ञानचन्द जी जैन लाहोर से "जैन पत्रिका" का प्रकाशन करते थे। वे साहसी व निर्भीक पत्रकार थे और समाज सुधार का अखण्ड यज्ञ चला रहे थे। भावनगर से श्वे. मूर्तिपूजक पत्र "जैनधर्म प्रकाश" प्रकाशित होता था, अहमदाबाद से एक स्थानकवासी विद्वान पत्रकार श्री वाडीलाल मोतीलाल शाह "जैन हितुच्छु" पत्र प्रकाशित करते थे। दिल्ली से "जैन गजट" का प्रकाशन होता था। "जैन मित्र" भी हमारा पुराना प्रतिष्ठित समाचार पत्र है, जिसके सम्पादक पद पर पं० गोपालदासजी बरैया, पं० नाथूलाल जी प्रेमी व श्री मूलचन्द किशनदास कापड़िया जैसे तपोनिष्ठ पत्रकार रहे हैं। स्वदेशी आन्दोलन के समर्थक होने के कारण इन सभी पत्रकारों को कितनी विकट मुसीबतों का सामना करना पड़ा होगा, इसकी सहज ही कल्पना की जा सकती है। "जैन बोधक" के सम्पादक वयोवृद्ध एवं वरिष्ठ जैन पत्रकार माननीय श्री जी. के. पाटील इसी गौरवशाली परम्परा के प्रतीक के रूप मे हमारे बीच मौजूद हैं।

जैन पत्रकारों की सबसे बड़ी विशेषता यह रही है कि उन्होंने धन की अपेक्षा नैतिकता व प्रामाणिकता को महत्व दिया। जो लिखा वह विवेकसंगत, धर्मसंगत व ज्ञानसंगत लिखा और समस्त विश्व को सुमार्ग पर लाने के लिए लिखा। जैन पत्रकारों की यह भी विशेषता होती है कि वह मात्र रोटी-रोजी के लिए पत्रकारिता के क्षेत्र में नहीं आता। मैं जैन पत्रकार को वक्त की आवश्यकता के रूप में अनुभव करता हूँ।

आज न केवल भारत ही अपितु सारा संसार हिंसा, वैर-विद्वेष और घृणा की आग में जल रहा है। वर्णवाद, जातिवाद, क्षेत्रीयवाद और सम्प्रदायवाद के नाम पर मनुष्य को मनुष्य से काटा जा रहा है, सारी मानवजाति नेतृत्वहीन जैसी हो गई है। मानव जो समाज व राष्ट्र का निर्माण करता है, दिशाहीन है। अतः इस विकट स्थिति में सही नेतृत्व देने के लिए त्यागी जैन संतों, जैन विद्वानो और कर्मठ जैन पत्रकारो की जरूरत है।

मैं अपने तीस वर्षों के सक्रिय पत्रकारिता के अनुभव के आधार पर दृढ़तापूर्वक दावा कर सकता हूँ कि हमारे समाज में अनेक ऐसे योग्य व कर्मठ पत्रकार हैं जो अन्तर्राष्ट्रीय व राष्ट्रीय जागृति उत्पन्न कर सकने में समर्थ है। जैन पत्रकार भली प्रकार जानते हैं कि धार्मिक, सामाजिक और राजनैतिक परिवर्तन के इस दौर में धर्म की पवित्रता व प्रतिष्ठा को खतरा उत्पन्न होता जा रहा है। ब्रिटेन और अमरीका आदि पश्चिमी देशो की संस्कृति से वैभव व भौतिक साधन मिले होंगे, परन्तु शांति, प्रेम व सद्भावना के मूल्य पर जैन पत्रकार मानव समाज को दु.ख, शोषण व अन्याय से इसलिए मुक्ति दिला सकता है, क्योकि वह मनुष्यता की खूबसूरती से परिचित है और इसे और अधिक खूबसूरत बनाने की योग्यता रखता है।

इसके बावजूद वर्तमान जैन पत्र-पत्रिकाएं राष्ट्रीय धारा से अलग-थलग पड़ी दिखाई दे रही हैं। मानवीय मूल्यो की प्रतिष्ठापना मे आज के जैन पत्रकार चाहते हुए भी सार्थक भूमिका नहीं निभा रहे हैं। इसके अनेक कारण हैं, परन्तु सबसे मुख्य कारण है अपने ही समाज की उपेक्षा, असहयोग और सकीर्णता। समाज पूर्णतया समर्थ होते हुए भी जैनपत्रकारो को प्रकाशन के समुचित साधन उपलब्ध कराने की दिशा में पूर्णतया उदासीन है। पिछले एक सौ वर्षों में सैकड़ों ऐसे विचारवान व अनुभवी जैन पत्रकार अपने हृदय की सम्पूर्ण उमग के साथ इस क्षेत्र में आये लेकिन समाज के संकीर्ण चिन्तन के कारण उन्हें गांठ का पैसा और पत्नी का जेवर लुटा कर हटना पडा। उन्हें कितना शारीरिक व मानसिक कष्ट व अपमान सहना पड़ा होगा, इसकी कल्पना कर कई योग्य पत्रकार चाहते हुए भी जैन पत्रकारिता में अपना योगदान नहीं कर पाते। मैं अपने समाज का पूर्ण सम्मान करते हुए विनम्रतापूर्वक निवेदन करना चाहता हूँ कि पं० गोपालदास जी बरैया और पं० नाथूलाल जी जैन जैसे मनीषी पत्रकारो को भले ही आज हम कितनी ही ऐतिहासिक प्रतिष्ठा देवें, लेकिन उन्हें तत्कालीन समाज से उतनी सामाजिक प्रतिष्ठा नही प्राप्त हुई, जितनी की उन्हे मिलनी चाहिए थी।

वर्तमान में जैन विचारधारा के पत्र-पत्रिकाओं से जो पत्रकार जुड़े हुए हैं, मुझे उनकी वैचारिक प्रतिबद्धता व प्रतिभा में संदेह नहीं है। मुझे अपने जैन पत्रकारों पर अभिमान है कि वे

सामाजिक उपेक्षा व असहयोग के बावजूद जैन पत्रकारिता की मशाल को मजबूती से थामे हुए हैं। यह मशाल इसी प्रकार जलती रहनी चाहिए, जब तक कि ऐसे कुछ लोग सामने नहीं आयें जो पत्रकारिता के महत्व को ठीक प्रकार से समझते हों। जैन पत्रकारों को चाहिए कि पत्रकारिता की उपयोगिता समझने वाले लोगों को खोजें और उन्हें आगे लाएँ।

सम्पादक-दैनिक जंगलीडर और दैनिक जैन समाज
2073, घीवालों का रास्ता, जयपुर (राजस्थान)

जैसे तुम्हारे अपने लिए दुःख प्रिय नहीं है, इसी प्रकार दूसरे सब जीवों के लिए जानकर उचितरूप से सब जीवों से स्नेह करो तथा अपने से तुलना के द्वारा उनके प्रति सहानुभूति रक्खो।

समणसुत्तं, 150

जिस प्रकार कछुआ अपने अंगों को अपने शरीर में समेट लेता है, इसी प्रकार से मेधावी अध्यात्म के द्वारा पापों को समेट लेता है, अर्थात् नष्ट कर देता है।

समणसुत्तं, 137

तुम स्वयं से स्वयं के लिए जो कुछ चाहते हो और तुम स्वयं से स्वयं के लिए जो कुछ नहीं चाहते हो, क्रमशः उसको तुम दूसरे के लिए चाहो और न चाहो; इतना ही जिन शासन है।

समणसुत्तं, 24

आधुनिक युग में जैनदर्शन की प्रासंगिकता

डॉ० रामजी सिंह

यह जैन धर्म की विडम्बना है कि यद्यपि इसने कभी विस्तारवादी धार्मिक आकांक्षा नहीं रक्खी, फिर भी यह अनेक मिथ्या कल्पनाओं एवं भ्रम का शिकार हुआ।

सर्व प्रथम अहिंसा का अर्थ ही नही समझा गया। अहिंसा-धर्म का शुद्ध आचरण तलवार की धार पर चलने जैसा कठिन कार्य है। सर्वस्व त्याग की तैयारी के बिना इस अहिंसा धर्म का सम्पूर्ण पालन भी सम्भव नहीं। अहिंसा निर्भयता की पराकाष्ठा है और निर्भयता वीरता की निशानी है। अहिंसा निष्क्रियता, निर्बलता और निरुपाय समर्पण नहीं, बल्कि आत्मन्याय और आत्मसंयम का अंतिम मापदण्ड है। क्षमा वही कर सकता है जिसके पास शक्ति है। और अहिंसा क्षमाशीलता की अंतिम सीमा है। इसलिये अहिंसा वीरों का अस्त्र है। गांधीजी ने भी कहा है कि "जहां कायरता और हिंसा के बीच चुनाव है, वहा हिंसा की सलाह दूँगा।" देश-काल की परिस्थिति का विवेकपूर्वक विचार किये बिना, मूढ़ भाव से यदि कोई समाज अहिंसा की अन्धप्रवृति करता हो वह वास्तविक अहिंसा नही हो सकती। यही कारण है कि एक तरफ तो जैन चींटी जैसे क्षुद्रतम जीव को बचाने के लिए अपने प्राणों का परित्याग कर सकता है, तो दूसरी ओर विशेष अवसर पर वह चक्रवर्ती सम्राटों की अक्षौहिणी से घोर सघर्ष मे भी संकोच नही करता है। इस प्रकार जैन-अहिंसा "कुसुमादपि कोमल" एवं "वज्रादपि कठोर" है।

इसलिये अहिंसा की प्रवृत्ति के साथ पराधीनता का सम्बन्ध जोड़ा भी नही जा सकता। अहिंसा का नाम भी जिन्होंने नहीं सुना, अहिंसा की साधना जिन्होंने नहीं की, ऐसी अनेक जातियां और राष्ट्र पराधीन हुए हैं। जैनों ने अहिंसा का ऐसा अनर्थ तो नही किया कि प्रजा की शौर्यवृत्ति शिथिल हो। इसके विपरीत जैन समाज और विशेषकर गुजरात का इतिहास इस बात का साक्षी है कि अपने देश का संरक्षण करने के लिए जैनधर्मी वीर योद्धाओ ने अद्भुत त्याग और रणकौशल दिखाये। आबू के जगतप्रसिद्ध कलाधाम आदिनाथ मन्दिर का निर्माता विमलशाह जैन ऐसा सेनापति था जिसने गुजरात की सेना को सिन्धु नदी के पार कर गजनी की सीमा को भी पादाक्रांत कर दिया था। वस्तुपाल ने गुर्जर-स्वराज्य की रक्षा के लिये कई बार युद्ध-भूमि में गुर्जर सेना का संचालन किया। भीमदेव नामक जैन सेनापति ने ही शहाबुद्दीन जैसे अजेय सुलतान को पराजित किया।

मुगलों के जमाने में भी राजस्थान में अनेक जैन शूरवीरों की कथायें इतिहास के पन्नों में शोभा पा रही हैं। इसलिये जैन-अहिंसा के साथ पराधीनता और कायरता को जोड़ना भी अन्याय है।

आज तो शस्त्र से वीरता समाप्त हो चुकी है। हम परमाणु युग में पहुँच चुके हैं। आणविक शस्त्रों का एकाधिकार भी समाप्त हो चुका है। आज के अणुबम ऐसे शक्तिशाली हैं जिनके सामने हिरोशिमा-नागाशाकी पर छोड़े जाने वाले बम खिलौने जैसे हैं। अतः महानाश के लिए दो-तीन मिनट ही पर्याप्त होंगे। आणविक युद्ध में विजय-पराजय की विभाजन रेखा नहीं रहेगी, विजयोल्लास मनाने वाला कोई न रहेगा, न पराजय की शर्म से कोई मरेगा। जो लोग सीमित अणुयुद्ध की बात करते हैं, वे भूल जाते हैं कि रेडियो-धर्मिता से उत्पन्न जहर प्रजनन शास्त्र को ही खण्डित कर देगा। ऐसी स्थिति मे अणु-बम का एक मात्र विकल्प अहिंसा है। यह ठीक है कि आज महाशक्तियां घातक अस्त्रो से अपने को सुसज्जित कर रही हैं लेकिन यह एक प्रवंचना है। वे जानती हैं कि युद्ध होने पर दोनों पक्षो का सर्वनाश सुनिश्चित है। इसलिये अहिंसा कोई अंधविश्वास, कोई पाखंड और कोई पागलपन नही यह तो परिस्थिति का अनिवार्य आदेश है। यह कोई जीर्ण-शीर्ण, मानवीय करुणा से उत्पन्न दुर्बल और कालबाह्य भावना नही, यह तो मानव अस्तित्व के लिये आर्तनाद है। यह ठीक है कि हिंसा पर से हमारा विश्वास उठ चुका है लेकिन खेद है कि अहिंसा पर विश्वास जमा नही है। यद्यपि आज के विश्व में हिंसा उपयोगी और अवैधानिक सिद्ध हो चुकी है, फिर भी अहिंसा का आचरण नहीं हो रहा है।

आज इसीलिये युद्ध का भय, घुटन, संत्रास मानव को दुखी कर रहा है। विश्वयुद्ध की रणभूमि से हिंसक सेना के पैर तो उखड चुके हैं लेकिन समाज-परिवर्तन के लिए हिंसा का लोभ बाकी है। यह ठीक है कि समाज के आर्थिक, राजनैतिक एवं सामाजिक जीवन मे शोषण, अन्याय, उत्पीडन कायम है और इस यथास्थिति को बर्दाश्त करना न अहिंसक है न वीरता। यह तो कायरता ही है। यदि हत्या हिंसा है, तो शोषण और विषमता, अन्याय और भ्रष्टाचार भी हिंसा ही हैं। यह सूक्ष्म हिंसा ज्यादा खतरनाक है। यदि किसी मासूम बच्चे की गर्दन काटना हिंसा है, तो करोडो को डालडा के नाम पर गाय और सूअर की चर्बी खिलाना भी उससे अधिक कुत्सित और गर्हित हिंसा है।

तो प्रश्न उठता है कि आर्थिक-शोषण एव विषमता, नागरिक स्वतंत्रता एवं सांस्कृतिक स्व.यत्तता आदि के लिए क्या हिंसा का सहारा लिया जाय ? हिंसा प्रतिहिंसा को जन्म देती है और प्रतिहिंसा का कही अन्त नहीं है। हिंसा के द्वारा समाज-परिवर्तन का प्रयास एक मृगमरीचिका है। हिंसा का अर्थ है, दबाव और दबाव या जोर-जबरदस्ती से जो भी परिवर्तन होगा, वह अस्थायी होगा। इतिहास भी इसका साक्षी है कि हिंसक क्रांति मे मानवीय मूल्यो का दलन तो हो ही जाता है, समाज का वातावरण घृणा-विद्वेष आदि से विषाक्त भी हो जाता है। हिंसक क्रांति के गर्भ से अधिनायकवाद का ही राक्षस जन्म लेता है, जैसे फ्रान्स की राज्य क्रांति से नेपोलियन, इंगलैण्ड मे चार्ल्स प्रथम की हत्या के बाद क्रामवेल, रूस में ज़ार के वंश के समूलोच्छेद के बाद स्टालिन एव बंगलादेश मे मुजीब की हत्या के बाद जियाउररहमान। आज विज्ञान ने राज्य को इतना शक्तिशाली एवं शस्त्र-सम्पन्न बना दिया है कि शस्त्र-शक्ति से हिंसक आंदोलन बिल्कुल निरुपाय हो जाते हैं। अतः आज समाज-परिवर्तन के लिए हिंसा अत्यन्त अव्यावहारिक भी हो गयी है। सिद्धान्तरूप से भी

क्रांति विचार-परिवर्तन, मान्यता-परिवर्तन और मूल्य-परिवर्तन को कहते हैं और जबरदस्ती से मूल्य नहीं बदले जा सकते हैं। अतः जितनी ही ज्यादा हिंसा होगी, उतनी ही कम क्रांति होगी। इसलिये समाज-परिवर्तन और क्रांति के लिए अब तो एक मात्र रास्ता बच गया है—अहिंसा का।

अहिंसा कोई धार्मिक कर्मकाण्ड नहीं, यह हमारा जीवन-धर्म होना चाहिए। यही कारण है कि अहिंसा की साधना मनसा, वाचा और कर्मणा होनी चाहिये। कर्म की स्थूल हिंसा भी उतनी ही विस्फोटक एव खतरनाक होती है जितनी मन की। विचार का साम्राज्यवाद और एकान्तिकता ही तो हिंसा के बीज निर्माण करते हैं जो कभी वचनो में फूटते हैं तो कभी कर्म में। इसीलिए विचार के क्षेत्र मे अनेकान्तवाद, वाणी के संदर्भ में स्याद्वाद एव व्यवहार में अहिंसा—ये तीनों जैन धर्म की मानवता को एक बडी देन हैं।

अहिंसा की साधना शून्य मे नही हो सकती, वह तो समाज में ही होगी। आधुनिक युग में राजनैतिक साम्राज्यवाद के दिन तो लद चुके हैं, लेकिन आर्थिक साम्राज्यवाद का युग कायम है। आज बाजार की खोज में अन्तर्राष्ट्रीय-युद्ध की आशंका बढ़ती जाती है। आर्थिक साम्राज्यवाद विषमता एव शोषण पर अधिष्ठित है। यदि हत्या हिंसा है तो परिग्रह भी हिंसा ही है। विषमता भी हिंसा ही है। श्रमण-संस्कृति एवं जैन-परम्परा मे साम्यदृष्टि आचार एवं विचार दोनो मे प्रकट हुई है। जैन धर्म का बाह्य-आभ्यंतर, स्थूल-सूक्ष्म सब आचार साम्यदृष्टिमूलक अहिंसा के केन्द्र के आसपास ही निर्मित हुआ है। जिस आचार के द्वारा हिंसा का रक्षण और पोषण हो, ऐसे किसी भी आचार को जैन परम्परा मान्य नही करती है। विचार में साम्यदृष्टि की भावना से ही अनेकान्तवाद निःसृत हुआ। केवल अपनी दृष्टि या विचार को ही पूर्ण सत्य मानकर उस पर आग्रह रखना यह साम्यदृष्टि के लिए घातक है। इसी भूमिका में से भाषा-प्रधान स्याद्वाद और विचार-प्रधान नयवाद का क्रमशः विकास हुआ है। इसी प्रकार लोकजीवन में अहिंसा की साधना के लिए अपरिग्रह या परीग्रहपरिमाणाणुव्रत का विचार आया। अपरिग्रह व्रत के बिना अहिंसा की साधना ही असभव मानी गयी है। यही कारण है कि जैनो ने ही नही अहिंसा के महान् साधक बुद्ध, ईसा और गांधी आदि सबो ने अपरिग्रह एवं आधुनिक संदर्भ मे सादा एवं सरल जीवन पर जोर दिया है। आज तो आवश्यकताओ की वृद्धि का राग जिस पंचम स्वर में गाया जा रहा है एव सम्पत्ति की मर्यादा जिस प्रकार असीम हो रही है, भोग-विलास के द्वार जिस प्रकार प्रशस्त हो रहे हैं, उस संदर्भ मे अपरिग्रह ही एक मात्र शस्त्र है जो सम्पत्ति संग्रह की अस्वस्थ जोड़ से उत्पन्न हिंसा से हमे बचा सकता है। इसी को हम चाहें तो आत्मसयम का नाम दें या इसे हम स्वैच्छिक दरिद्रता (voluntary poverty) की संज्ञा दें। लोभ की अनियन्त्रित उद्दाम धारा ही आज आन्तरिक कलह एवं अन्तर्राष्ट्रीय सघर्ष की जड़ में है।

महावीर की अपरिग्रह भावना को गांधी ने ट्रस्टीशिप के रूप में रखा। बापू जैसे अहिंसा-भक्त ने कहा था "स्वतन्त्रता प्राप्ति के बाद यदि दौलतमन्द अपनी मर्जी से सम्पत्ति का वितरण गरीबों में नहीं करेंगे, तो खूनी क्रांति को कोई रोक नहीं सकेगा।" इसलिये आज हमारे सामने दो ही विकल्प हैं—या तो व्यक्ति सम्पत्ति रखते हुए भामाशाह या सेठ जमनालाल बजाज बनकर यश प्राप्त करें या फिर सत्ता लोलुपों के चरणो मे नित्य अपमानित होकर भी अन्त मे रक्त क्रांति मे हविष्य बनने के लिये विवश होकर तैयार रहें। जिसे जैन दर्शन अपरिग्रह कहता है, उसे हम सरल

एवं सादा जीवन कह सकते हैं, उसे हम व्यवसाय में सच्चाई या ईमानदारी कह सकते हैं। शोषण-मुक्त जीवन के लिए श्रम-निष्ठ जीवन आवश्यक है, समतामूलक समाज-व्यवस्था अपरिहार्य है। यही कारण है कि श्रमण संस्कृति साम्य, शम और श्रम के आसपास ही विकसित हुई है। आज तो यह पहले से कहीं ज्यादा प्रासंगिक है।

अहिंसा और अपरिग्रह की भावना के साथ-साथ तप और त्याग की भावना अनिवार्य रूप से सम्बन्धित है। जब तक राग-द्वेष आदि मलिन वृत्तियों पर विजय प्राप्त नहीं की जाय तब तक सब व्यर्थ है। जिस अहिंसा, तप या त्याग से हम राग-द्वेष पर विजय प्राप्त नहीं कर सके, वह अहिंसा, तप या त्याग सब बेकार एवं आध्यात्मिक दृष्टि से अनुपयोगी है। यही कारण था कि भगवान महावीर ने वीतरागता का आग्रह किया। राग-द्वेष की विजय ही सबसे बड़ी जीत एवं सबसे बड़ी वीरता है। इसीलिए तो हम अपने आराध्य को महावीर एवं अपने धर्म को जिन (जैन) धर्म कहते हैं। आज के युग में वीतरागता कोई धार्मिक रूढ़िवाद नहीं बल्कि मनोवैज्ञानिक अनिवार्यता है। आज हमारा अन्तर क्षत-विक्षत हो रहा है, हमारा परिवार टूट रहा है। पड़ोस मे तनाव है। समाज मे अविश्वास एव राष्ट्रों के बीच घृणा एवं हिंसा की ज्वालामुखी चल रही है। हमारा मानस अत्यन्त उद्विग्न और अशान्त है। इसीलिए तो हमे आज अक्षोभवृत्ति स्वस्थ एवं शान्त रहने के लिए भी आवश्यक है। स्थितप्रज्ञता या वीतरागता आज के युग की सबसे बड़ी मांग है। तनाव मे जीकर या तो हम मानसिक असन्तुलन को प्राप्त करें या फिर सुख से जीयें एवं शान्ति से मरें। यह साम्य-दृष्टि ही जैन दर्शन का मूल है।

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आत्माएँ तीन प्रकार की होती है : बहिरात्माएँ, अन्तरात्माएँ और परम-आत्माएँ, और परम-आत्माएँ दो प्रकार की होती है : अरहंत आत्माएँ और सिद्ध-आत्माएँ।

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शरीररूपी इन्द्रियाँ ही बहिरात्मा हैं; शरीर से भिन्न आत्मा का विचार ही अन्तरात्मा है, तथा कर्म-कलंक से मुक्त जीव परम-आत्मा है। परम-आत्मा ही देव कहा गया है।

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जैन दर्शन और विश्वशान्ति

आचार्य विजय इन्द्रदिन्न सूरि

आधुनिक युग में विज्ञान ने जहां अनेक भौतिक सुख-सुविधाएँ प्रदान की हैं, वहाँ परमाणु आयुधों की निरन्तर अभिवृद्धि के कारण जगत् विनाश के कगार पर खड़ा है। विश्व के राष्ट्र पारस्परिक भय के कारण अपनी सुरक्षा हेतु विनाशकारी शस्त्रास्त्र पर खरबों रुपये खर्च कर रहे हैं। साथ ही विश्वशान्ति की बात भी कर रहे हैं। ऐसे भयाक्रान्त विश्व को शान्ति की अत्यन्त आवश्यकता है, क्योंकि इसके बिना अभावग्रसित, क्षुधापीड़ित करोड़ो मनुष्य दरिद्रता की चक्की मे पीसे जा रहे हैं।

विश्वशान्ति की स्थापना के लिए जैनदर्शन के अहिंसा, अनेकान्त और अपरिग्रह सिद्धान्त महत्त्वपूर्ण हैं। अहिंसा से विश्व-मैत्री का विकास होता है, इससे समस्त संसार प्रेम के स्वर्णसूत्र में बध जाता है। अहिंसा से प्राणिमात्र के लिए स्नेह और सम्मान की भावना आती है, जिससे सम्प्रदाय, जाति, धर्म आदि का भेद-भाव नहीं रहता, अखण्ड मानवता का बोध होता है। यही सूत्र विश्व-समाज की रचना करता है। अहिंसा 'वसुधैव कुटुम्बकम्' की आधारशिला है।

अहिंसा का पालन अनेकान्तदर्शन से ही सम्भव है। जैनदर्शन का दूसरा नाम अनेकान्त-दर्शन है। किसी के प्रति कोई दुराग्रह नहीं, कोई हठ नही। सत्य के अनेक पक्ष हैं—समग्र दृष्टिकोणों से सत्य को परखने से सही स्वरूप प्रकट होता है, यही अनेकान्त दर्शन की खूबी है। इस विश्व में अनेक मत-मतान्तर हैं, अनेक धर्म हैं, सम्प्रदाय और जातियाँ हैं, सबके प्रति सद्भाव रखना अनेकान्त दर्शन का वैशिष्ट्य है। अनेकान्त दर्शन दुराग्रह को दूर कर शाश्वत सत्य को उजागर करता है। यदि जगत् के लोग एकान्तवाद (हठवाद) को छोड़कर अनेकान्तवाद अपनावें तो विश्वशान्ति निश्चित है।

जैनदर्शन का अपरिग्रह-सिद्धान्त—धन-सम्पत्ति के प्रति आसक्ति (मूर्छा) नही रखना है। मनुष्य अपने भौतिक सुख-साधन जुटाने में दिन-रात एक कर रहा है, छल-कपट करता है। दूसरों को दुःख पहुँचाता है। यदि अपरिग्रह-सिद्धान्त को अपनालें तो वह धन-सम्पत्ति को नीति-न्याय से अर्जित करेगा, जितनी आवश्यकता होगी, उतनी ही सामग्री संचित करेगा, शेष सम्पत्ति को दानादि परोपकार में व्यय करेगा। धन-सम्पत्ति समाज की है—इसका स्वामित्व केवल धन-स्वामी का ही

नहीं है, क्योंकि इसकी प्राप्ति में दूसरों का भी सहयोग है–'परस्परोपग्रहो जीवानाम्' (श्रीतत्त्वार्थ-सूत्र–5,21)। अपरिग्रह सिद्धान्त के अपनाने से संग्रहखोरी मिटेगी, काले धन की समाप्ति होगी, नीति-न्याय की स्थापना होगी। फलस्वरूप पारस्परिक वैमनस्य, परिस्पर्द्धा और स्वार्थ के मिटने से सन्तोष फैलेगा। इससे विश्वशान्ति की स्थापना होगी। —ॐ शान्तिः

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चरित्रहीन व्यक्ति के द्वारा अत्यधिकरूप से भी पढ़ा हुआ श्रुत क्या प्रयोजन सिद्ध करेगा? जैसे कि अन्धे व्यक्ति के द्वारा जलाए गए भी लाखों करोड़ो दीपक उसके लिए क्या प्रयोजन सिद्ध करेंगे?

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मोक्ष पुरुषार्थ किसी वर्ग में सम्मिलित नहीं है इसलिये संस्कृत में इसे अपवर्ग कहते हैं, वर्ग विहीन कहते हैं। परन्तु धर्म, अर्थ और काम आपस में सम्बद्ध हैं इसलिये इन्हें त्रिवर्ग कहते हैं। मोक्ष अकेला और ये तीन, फिर भी मोक्ष की सामर्थ्य देखो, यह अकेला ही, इन तीनों को समाप्त कर देता है।

आचार्य विद्यासागर

मोक्ष पुरुषार्थ के लिए जोड़ने की आवश्यकता नहीं है, सिर्फ छोड़ने की आवश्यकता है। अज्ञानी जीव जिन पर-पदार्थों को बहुत समय में जोड़ता है, ज्ञानी जीव उन्हें अन्तर्मुहूर्त में छोड़ देता है। भरत चक्रवर्ती को अपना वैभव जोड़ने में साठ हजार वर्ष लगे, पर छोड़ने में कितने वर्ष लगे? वर्ष नहीं, अन्तर्मुहूर्त के भीतर सारा वैभव छोड़कर वे सर्वज्ञ बन गये।

आचार्य विद्यासागर

विदेशों में प्राकृत और जैनविद्याओं का अध्ययन

डॉ० हरीन्द्रभूषण जैन

भारतके बाहर जर्मनी, जापान, रूस, अमेरिका, आस्ट्रेलिया, इंग्लैण्ड, फ्रांस, बेल्जियम, फिनलैण्ड आदि देशोंमें प्राकृत और जैन विद्याओंके विविध रूपोंपर पर्याप्त शोधपूर्ण अध्ययन किया जा रहा है। अनेक देशोमें विभिन्न विश्वविद्यालयोंमें इससे सम्बन्धित विभाग हैं जो इस अध्ययनको नयी दिशा दे रहे हैं। इस लेखमें हम इस कार्यमें भाग लेनेवाले विशिष्ट विद्वानों और उनके कार्योंका संक्षिप्त विवरण देनेका प्रयास कर रहे हैं।

जर्मनीमें जैन विद्याओंका अध्ययन

भारतीय विद्याके अध्ययनकी दृष्टिसे जर्मनी सबसे प्रमुख राष्ट्र है। वहां प्रायः प्रत्येक विश्वविद्यालय मे भारतीय विद्याका अध्ययन और शोध होता है। उन्नीसवीं तथा बीसवीं सदीके कुछ प्रमुख जैन विद्यावेत्ताओके विषयमें अन्यत्र लिखा गया है। उसके पूरकके रूपमें ही यह वर्णन लेना चाहिये। फेडरल रिपब्लिक ऑफ जर्मनीके गोटिंजन विश्वविद्यालयके भारतीय एवं बौद्ध विद्या विभागमें दो आचार्य कार्यरत हैं—डा० गुस्टवरॉठ और डा० हेन्श बेशर्ट। ये दोनों ही प्राकृत तथा जैनधर्मके विशिष्ट विद्वान हैं। आपके सहयोगसे 'भारतीय विद्याओंका परिचय तथा जैनधर्म तथा जैन साहित्यके क्षेत्रमें जर्मनीका योगदान' नामक पुस्तकें (अंग्रेजीमे) लिखी गई हैं।

जर्मनीके वॉन विश्वविद्यालयके प्राच्यविद्या विभागमें आचार्य डा० क्लास फिशर भारतीय कला के अन्तर्गत जैन मूर्तिकलाका भी अध्यापन करते रहे हैं। जैन कलाके सम्बन्धमे उनके अनेक निबन्ध वायस ऑव अहिंसा तथा जैन जर्नलमें प्रकाशित हुए हैं।

बर्लिनमें डा० चन्द्रभाल त्रिपाठी दस वर्षोंसे, जर्मन पुस्तकालयोंमें विद्यमान जैन पाण्डुलिपियोंके सम्बन्धमें शोध कार्य कर रहे हैं। 1975 में उनका 'स्ट्रासवर्गकी जैन पाण्डुलिपियोंकी सूची' नामक ग्रन्थ बर्लिन विश्वविद्यालयसे प्रकाशित हुआ था। 1977 में उन्होने जर्मन भाषामे "केटेलोगीजो ड'ग्स ट्रेडीशन डेर जैनाज" नामसे एक निबन्ध भी लिखा है। इसमें उन्होंने जर्मनीके विभिन्न पुस्तकालयोंमें प्राप्त जैन पाण्डुलिपियोंके सम्बन्धमें वैज्ञानिक पद्धतिसे विस्तृत जानकारी दी है। इनके दो और महत्त्वपूर्ण निबन्ध हैं : (1) 'रत्नमञ्जूषा एण्ड छन्दोविचित्ती' तथा (2) जैन कन्कोर्डेन्स एण्ड भाष्य कन्कोर्डेन्स। प्रथम निबन्धमें रत्नमञ्जूषा (अपरनाम मंजूषिका) को संस्कृत

भाषा में निबद्ध जैन छन्दःशास्त्रका एक प्रसिद्ध ग्रन्थ निरुपित किया गया है। द्वितीय निबन्ध उन्होंने डॉ० क्लासब्रूनके साथ लिखा है। कन्कोर्डेन्स शोधकी एक नयी वैज्ञानिक पद्धति है जिसमें पंच कार्डों पर पृथक्-पृथक् आगमों तथा उनकी टीका, नियुक्ति और भाष्य आदि मे उपलब्ध गाथाओंको अकारादि क्रमसे संकलित कर उनके आधार पर शोधका मार्ग प्रशस्त किया जाता है।

पश्चिम जर्मनी (बर्लिन) के फाइबर्ग विश्वविद्यालयके प्राच्यविद्या विभागके आचार्य डॉ० उलरिश श्नाइडर प्राकृत भाषाके विशिष्ट विद्वान है। वे अशोकके शिलालेखो पर भाषा-वैज्ञानिक दृष्टिसे शोध कार्य कर रहे हैं। म्यूनिखके डॉ० ए० मेंटे, बॉनके डॉ० हिनूबर और बर्लिनके डा० बोले तथा डा० ब्रून, डा० मोलर आदि जैन विद्याओंके क्षेत्रमे अब आगे आ रहे हैं।

जापानमें जैनविद्याएँ

जापानमें जैन दर्शनके अध्ययनका प्रचार करनेका प्रथम श्रेय डा० ई० नाकामुराको है। वे आजकल रीसो विश्वविद्यालयमे सम्मानित आचार्यके पदपर प्रतिष्ठित हैं। वे जर्मनीके प्रसिद्ध विद्वान डा० हरमन याकोबीके शिष्य रहे हैं। जापानके द्वितीय जैन विद्वान डा० एच० नाकामुरा है। उन्होने जैन और बौद्ध दर्शनका तुलनात्मक अध्ययन किया है। डा० एस० मात्सुनामीने जर्मनीके जैनविद्या मनीषी डा० शुब्रिगसे जैन आगम और अर्धमागधीका अध्ययन किया है। वे आजकल रीसो विश्वविद्यालयमें आचार्य हैं।

इनके अतिरिक्त, जापानमे आजकल कुछ तरुण पीढीके लोग भी जैन दर्शनके अध्ययन-अध्यापनमे दत्तचित्त हैं। श्री नागासाकी ओटानी विश्वविद्यालयमे सहायक आचार्य हैं। वे नालन्दामे डा० सत्कारी मुकर्जीके शिष्य रहे है। उन्होने आचार्य हेमचन्द्रकी प्रमाणमीमांसाका जापानी भाषामे अनुवाद किया है। इसी प्रकार डा० एस० ओकुण्डाने जर्मनीके डा० एल० आलसडोर्फसे जैनागम और प्राकृतका अध्ययन किया है। इन्होने जर्मन भाषामे आइन विगम्बर डोग्मेटीक नामक पुस्तक लिखी है। श्री टाइकन हनाकी, डा० नथमल टाटियाके शिष्य है। उन्होने अणुयोगद्वारा‌ईका अग्रेंजी अनुवाद किया है। स्व० डा० ए० एन० उपाध्येयकी शिष्या कुमारी एस० ओहीराने एल० डी० इंस्टीच्यूट, अहमदाबादमें जैनधर्म पर शोध की है। टोकाई विश्वविद्यालयके सहायक आचार्य श्री टाकाहासीने बनारस हिन्दू विश्वविद्यालय तथा एल० डी० इस्टीच्यूट, अहमदाबादमें जैनधर्मका अध्यापन किया है। उनके जापानी भाषामे तीन जैन निबन्ध प्रकाशित हो चुके हैं।

इस पीढीके एक अग्रगण्य विद्वान डा० आत्सुइसी ऊनो हिरोशिमाके दर्शन-विभागके अध्यक्ष हैं। वे 1954-57 मे बनारस हिन्दू यूनिवर्सिटीमें प्रो० टी० आर० मूर्ति तथा पं० दलसुख मालवणियाके शिष्य रहे हैं। उन्होने अग्रेंजी तथा जापानी भाषामे जैनधर्म पर अनेक निबन्ध लिखे हैं जिनमे स्याद्वाद, आत्मा, कर्म, ज्ञान, प्रमाण आदिकी समीक्षा की गई है। प्रो० ऊनो जैन तथा न्याय-वैशेषिक दर्शनोंके आधार पर इण्डियन ऐपिस्टोमोलोजी पर शोध कार्य कर रहे हैं। ये स्याद्वादमंजरीका जापानी भाषामें सटिप्पण अनुवाद कर रहे हैं। वे जैनधर्म पर जापानी भाषामे एक ग्रन्थ लिखना चाहते हैं जिसकी सामग्री एकत्रित करनेमे वे आजकल व्यस्त हैं।

रूसमें जैनविद्याएँ

रूसमे भी प्राकृत तथा जैनधर्म पर शोध काय प्रारम्भ हुआ। विशुद्ध भाषा-वैज्ञानिक दृष्टि से प्राकृत पर शोध करनेवालोमें मैडम मारग्रेट बोरोवयेवा दास्याऐंन्इसकाया तथा मैडम तात्याना

कैरेनीना (लेनिनग्राड विश्वविद्यालय) उल्लेखनीय हैं। इस देशमें जैनधर्म पर शोध कार्य करनेवालोंमें मैडम नायली गुसेवा (मास्को) तथा श्री भ्राण्डे तेरेनत्येव (लेनिनग्राड) प्रमुख हैं। मैडम गुसेवाने रूसी भाषामें उपलब्ध जैनधर्मकी एक मात्र पुस्तिका लिखी है तथा श्री तेरनत्येव जैनधर्मके इतिहास तथा उमास्वामिके तत्वार्थसूत्र पर शोध कार्य कर रहे हैं।

मास्कोके इंस्टीच्यूट ग्राव भोरियन्टल स्टडीज में भारतीय विद्याके भ्राचार्य प्रो० भ्राइगोर सेरेब्रिया नकोव भी जैनधर्मके भ्रध्ययनमें व्यस्त हैं कुछ समय पूर्व उन्होंने रूसी भाषामें भ्रनुदित भ्राचार्य हरिभद्रका धूर्ताख्यान प्रकाशित किया था। इसका संशोधित संस्करण भ्रतिशीघ्र प्रकाशित हो रहा है। इनका जैन साहित्य पर एक निबन्ध शार्ट लिटररी एन्साइक्लोपीडियामें भी प्रकाशित हुभ्रा है।

भ्रमरीकामें जैनविद्याएँ

भ्रमेरिकामे केलिफोर्निया विश्वविद्यालयके साउथ ईस्ट एशियन स्टडीज विभागके भ्राचार्य प्रो० पद्मनाभ एस० जैनी, जैनधर्मके मर्मज्ञ विद्वान हैं। उन्होने जैनधर्म पर बहुत शोध कार्य किया है। उनके भ्रनेक शोधपत्र भ्रौर कुछ ग्रन्थ भी इधर प्रकाशित हुये हैं। उन्होंने भ्रनेक राष्ट्रीय एवं भ्रन्तर्राष्ट्रीय सम्मेलनों मे जैनसिद्धान्तोंका तुलनात्मक उपस्थापन किया है। भ्रभी कुछ समय पूर्व ही वे भारत भ्राये थे। वे काशी हिन्दू विश्वविद्यालयके स्नातक हैं तथा वे लन्दन भ्रौर मिशिगन विश्वविद्यालयोमें भी कार्य कर चुके हैं। भ्राप पिछले बीस वर्षोंसे विदेशोमें जैनविद्यालयोके भ्रध्यापन एव भ्रध्ययनमे लगे हुये हैं।

यहाँ होनोलूलू स्थित हवाई विश्वविद्यालय भी भारतीय एवं जैन विद्याभ्रोंका एक प्रमुख केन्द्र बना हुभ्रा है। कुछ समय पूर्व यहाँ काशीके डा० सक्सेना भारतीय दर्शन पढ़ाते थे। उनसे भ्रनेक छात्रोने जैन-विद्याभ्रों के भ्रध्ययनमें प्रेरणा प्राप्त की।

फिलडेल्फिया विश्वविद्यालय बहुत समयसे भारतीय विद्याभ्रों तथा जैन विद्याभ्रोके भ्रध्ययनका केन्द्र रहा है। इस समय वहाँ डा० भ्रर्नेस्ट बेन्डर इस क्षेत्रमे काफी कार्य कर रहे हैं। वे भारत भी भ्रा चुके हैं। यहाँके विश्व जैन मिशनसे भ्राप भ्रत्यन्त प्रभावित रहे हैं। भ्रापके भ्रहिंसा भ्रौर जैनधर्म से सम्बन्धित भ्रनेक लेख व कुछ पुस्तकें प्रकाशित हैं। वे प्राच्यविद्याभ्रों से सम्बन्धित एक भ्रमेरिकी शोधपत्रिकाके सम्पादक भी हैं।

भ्राजकल जैनविद्याभ्रोंके प्रचार-प्रसारके लिये डा० चित्रभानु तथा मुनि सुशीलकुमार जी ने भी कुछ वर्षोंसे न्यूयार्कमे जैन केन्द्र स्थापित किये हैं। यहाँ जैन ध्यान विद्या, भ्राचार एवं तर्कशास्त्र पर प्रयोग भ्रौर शोधको प्रेरित किया जाता है।

फ्रान्समें जैनविद्याएँ

पेरिस विश्वविद्यालय (फ्रान्स) के जैन एवं बौद्ध दर्शन विभागकी शोध निर्देशिका डा० कोले कैले, प्राकृत एवं भ्रपभ्रंश भाषाभ्रो तथा जैन दर्शनकी विदुषी हैं। गत भ्रनेक वर्षोंसे वे उक्त विषयोंमें शोध कार्य कर रही हैं। भ्रापने मुनिराजसिंह रचित पाहुडदोहाका भ्रालोचनात्मक टिप्पणियोंके साथ भ्रंग्रेजी भ्रनुवाद किया है जो एल० डी० इंस्टीच्यूटकी शोध-पत्रिका सम्बोधि (जुलाई, 1976) में प्रकाशित हुभ्रा है। उन्होंने भ्रपने एक फ्रेन्च भाषाके निबन्धमें दोहापाहुडमें

अभिव्यक्त जैन सिद्धान्तोंका भगवद्गीता, उपनिषद् आदि ब्राह्मणग्रन्थोमें उपलब्ध सिद्धान्तोंसे तुलनात्मक अध्ययन प्रस्तुत किया है। आपने स्टाकहोम और कोपनहेगन विश्वविद्यालयोमे जैनधर्ममें उल्लेखना विषय पर कुछ भाषण दिये थे जो ऐक्टा ओरियन्टेलिया मे एक बृहत् निबन्धके रूपमें प्रकाशित हुये हैं। आपने जैनविद्याओसे सम्बन्धित अनेक भाषाओके ग्रन्थोंकी समीक्षा भी की है। आपके मार्गदर्शनमे फ्रान्समें जैनविद्याओके अध्ययनका भविष्य उज्जवल होगा।

अन्य देशोंमें जैनविद्याएँ

बेल्जियमके घेन्ट विश्वविद्यालयने भारतीय विद्या विभागके आचार्य प्रो० जे० ए० सी० डेलू जैन दर्शनके अच्छे विद्वान हैं। ये जर्मनीके डा० शूब्रिगके शिष्य रहे हैं। इनका एक महत्वपूर्ण जर्मन निबन्ध एच० डब्लू, हॉसिग द्वारा सम्पादित पुस्तकके चतुर्थ भागमें प्रकाशित हुआ है। इनके सम्पादकत्वमें शूब्रिगकी णाहाधम्मकहाओ (जर्मन) प्रकाशित हुई है। यूट्रेक्टके डा० गोण्डा द्वारा सम्पादित एक ग्रन्थमे जैन दर्शन पर इनका एक महत्वपूर्ण शोध-पत्र भी प्रकाशित हुआ है।

फिनलैण्डके डा० अन्टू टाहिटनेन एक विश्वविद्यालयमे काम कर रहे हैं। 1956–58 मे वे वाराणसी मे रहे और पी०-एच० डी० की उपाधि प्राप्त की। उन्होने भारतीय परम्परामें अहिंसा नामक एक ग्रन्थ अंग्रेजीमें लिखा है जो 1976 मे प्रकाशित हुआ है। इस ग्रन्थमें उन्होने जैन ग्रन्थोके उद्धरण देकर भारतीय परम्परामे अहिंसाकी प्रतिष्ठाको सिद्ध किया है। केम्ब्रिजके प्राच्यविद्या विभागके आचार्य डा० के० आर० जर्मन, पालि तथा प्राकृत भाषाओके विशिष्ट विद्वान हैं। आपने प्राकृत भाषाके भाषाशास्त्रीय अध्ययनमे विशेष रुचि प्रदर्शित की है। आजकल आप जैनागमोका अध्ययन कर रहे हैं एव आपके निर्देशनमे कुछ छात्र शोध कार्य भी कर रहे हैं।

आस्ट्रेलियन नेशनल यूनिवर्सिटी केनबरा (आस्ट्रेलियन) के प्रो० बाशम और मेट्रुम हरकुस भारतीय विद्याओंके साथ-साथ जैनविद्याओ पर भी शोध एव मार्गदर्शन कर रहे हैं। इन्होने कुछ पुस्तकें भी इस विषय पर लिखी हैं। अनेक शोध-पत्र भी इनके प्रकाशित हुये है। डॉ० बाराम तो भारत भी आ चुके हैं। वियना (आस्ट्रिया) के डा० फ्राउवालनर तथा हाले (पूर्वजर्मनी) के प्रो० मोडेका नाम भी यहां उल्लिखित करना आवश्यक है जो अपने-अपने देशोंमे जैनविद्याओके अध्ययन और शोधमे लगे हुये हैं।

इस प्रकार हम देखते हैं कि अब पाश्चात्य देशोंमे भी अनेक स्थानो पर जैनविद्याओंके अधिकारी विद्वान् प्रतिष्ठित हैं। अनेक विश्वविद्यालय जैनविद्याओके अध्ययन एव शोधके केन्द्र बने हैं। हम आशा करते हैं कि ये केन्द्र जैनविद्याओको समुचित रूपमे प्रकाशित करनेमे महत्त्वपूर्ण योग-दान करते रहेंगे।

निदेशक
अनेकान्त शोधपीठ
बाहुबली (महाराष्ट्र)

विदेशी विद्वानों द्वारा जैन साहित्य का अध्ययन व अनुसन्धान

डॉ० देवेन्द्रकुमार शास्त्री

यद्यपि पश्चिम देशोंमे अनुवादोंके माध्यमसे संस्कृतका परिचय सोलहवीं शताब्दीके अन्त तक हो चुका था, किन्तु पालि-प्राकृतका अध्ययन भाषाके रूपमें भी अठारहवीं शताब्दीसे पूर्व नहीं हो सका। इसका कारण यही था कि उस समय तक पालि-प्राकृतके साहित्यकी कोई जानकारी यूरोपको नहीं थी। संस्कृतकी ओर भी पूर्ण रूपसे विद्वानोंका ध्यान आकृष्ट करनेका श्रेय सर विलियम जोन्सको है। प्राकृतके अध्ययनका सर्वप्रथम उल्लेख चार्ल्स विल्किन्सके 'अभिज्ञानशाकुन्तल'के अध्ययनके साथ मिलता है। इस फ्रांसीसी विद्वान्का यह महान् स्वप्न था कि संस्कृत और प्राकृतके साथ शकुन्तला नाटकका सम्पादित संस्करण मेरे द्वारा प्रकाशित हो; परन्तु इस प्रकारके अध्ययनसे प्राकृत भाषा और उसके साहित्यकी कोई जानकारी तब तक नहीं मिल सकी थी। प्राप्त जानकारीके आधार पर हेनरी टामस कोलबुक (1797–1828 ई०) प्राच्य-विद्याओंके गम्भीर अध्येता थे, जिन्होंने संस्कृतके साथ प्राकृत भाषा, संस्कृत-प्राकृत छन्दःशास्त्र, दर्शन, जैनधर्म, बौद्धधर्म आदि पर विद्वत्तापूर्ण निबन्ध लिखे थे।

वास्तवमे आधुनिक युगमें प्राच्य-विद्याओंके क्षेत्रमें जैन साहित्यके अध्ययन व अनुसन्धानका आरम्भ जैन हस्तलिखित ग्रन्थोंकी खोजसे प्रारम्भ होता है। उन्नीसवीं शताब्दीके प्रारम्भमे बम्बईके शिक्षा-विभागने विभिन्न क्षेत्रोंमें दौरा करके निजी संग्रहोंके हस्तलिखित ग्रन्थोंका विवरण तैयार करनेके लिए कुछ अन्य विद्वानोंके साथ डॉ० जे० जी० बूलरको भी नियुक्त किया था। 1866 ई० में डॉ० बूलरने बर्लिन (जर्मनी) पुस्तकालयके लिए पाँच सौ जैन ग्रन्थ खोजकर भेजे थे। उस समय संग्रहके रूपमें क्रय किये गए तथा भाण्डारकर शोध-संस्थानमें सुरक्षित उन सभी हस्तलिखित ग्रन्थोंके विवरण व आवश्यक जानकारीके रूपमें 1837–98 ई० तक समय-समय पर भाण्डारकर, डॉ० बूलर, कीलहार्न, पीटर्सन और अन्य विद्वानोंकी रिपोर्टें प्रकाशित हो चुकी हैं। प्राच्यविद्या-जगत्में यह एक नया आयाम था, जिसने जैनधर्म व प्राकृत भाषा एवं साहित्यकी ओर भारतीय व विदेशी विद्वानोंका ध्यान आकृष्ट किया। स्वयं डॉ० बूलरने 1887 ई० में अपने शोध-कार्यके आधार

पर जैनधर्मके सम्बन्धमें एक पुस्तक लिखी जो अत्यन्त लोकप्रिय हुई। इसका अंगरेजी अनुवाद सन् 1930 ई० मे लन्दनसे 'द इण्डियन सेक्ट ऑव द जैन्स' नाम से प्रकाशित हुआ। इस पुस्तकमें डॉ० बूलरने स्पष्ट रूपसे निरूपित किया कि जैनधर्म भारतवर्षके बाहर अन्य देशों मे भी गया था। इस धर्मका उद्देश्य सभी प्राणियोंको मुक्ति प्रदान करना है।

जैनविद्याके महत्त्वपूर्ण अनुसन्धाताके रूपमे उल्लेखनीय विद्वान् वेबर हैं। बम्बईके शिक्षा-विभागसे अनुमति प्राप्त कर डॉ० बूलरने जिन पाँच सौ ग्रन्थोंको बर्लिन पुस्तकालयमें भेजा था, उनका अध्ययन व अनुशीलन कर वेबरने कई वर्षों तक परिश्रम कर भारतीय साहित्य (Indischen Studien) के रूपमे महान् ग्रन्थ 1882 ई० में प्रस्तुत किया। यह ग्रन्थ सत्रह जिल्दोमे निबद्ध है। यद्यपि 'कल्पसूत्र'का अगरेजी अनुवाद 1848 ई० में स्टीवेन्सन द्वारा प्रकाशित हो चुका था, किन्तु जैन आगम ग्रन्थोंकी भाषा तथा साहित्यकी ओर तब तक विदेशी विद्वानोका विशेष रूपसे झुकाव नही हुआ था। वेबरने इस साहित्यका विशेष महत्त्व प्रतिपादित कर 1858 ई० मे धनेश्वरसूरि कृत 'शत्रुञ्जय माहात्म्य' का सम्पादन कर विस्तृत भूमिका सहित प्रथम बार लिपजिग (जर्मनी) से प्रकाशित कराया। श्वेताम्बर आगम ग्रन्थ 'भगवतीसूत्र' जो शोध-कार्य वेबरने किया, वह चिरस्मरणीय माना जाता है। यह ग्रन्थ बर्लिनकी विसेन्चाफ्तेन (Wissenchaften) अकादमीसे 1866–67 ई० मे मुद्रित हुआ था। वेबरने जैनोंके धार्मिक साहित्यके विषयमे विस्तारसे लिखा था, जिसका अंगरेजी अनुवाद-स्मिथ ने प्रकाशित किया था। विण्डश ने अपने विश्वकोश (Encyclopedia of Indo-Aryan Research) में तत्सम्बन्धी विस्तृत विवरण दिया है। इस प्रकार जैन विद्याओके अध्ययनका सूत्रपात करनेवाला तथा शोध व अनुसन्धानकी दिशाओको निर्दिष्ट करनेवाला विश्वका सर्वप्रथम अध्ययन-केन्द्र जर्मनमे विशेष रूपसे बर्लिन रहा है। होएफर, लास्सन, स्पीगल, फ्रेडरिक हेग, रिचर्ड पिशेल, बेवर, ई० ल्युमन, डॉ० हर्मन जेकोबी, डब्ल्यु० ह्विटमन, वाल्टर शूब्रिग, लुडविग ऑल्सडोर्फ, नार्मन ब्राउन, क्लास ब्रुहन, गुस्तेव रॉथ और डब्ल्यु० बी० बोल्ले इत्यादि जर्मन विद्वान हैं।

प्राच्यविद्याओंकी भाँति जैनविद्याओं का भी दूसरा महत्त्वपूर्ण अध्ययन-केन्द्र फ्रान्स था। फ्रांसीसी विद्वानोमें सर्वप्रथम उल्लेखनीय हैं— ग्युरिनाट। उनका महत्त्वपूर्ण ग्रन्थ 'एसे डि बिब्लियाग्राफि जैन' पेरिससे 1906 मे प्रकाशित हुआ। इसमे विभिन्न जैन विषयों से सम्बन्धित 852 प्रकाशनोके सन्दर्भ निहित हैं। 'जैनोंका धर्म' (Religion Jains) पुस्तक उनकी पुस्तकोमे सर्वाधिक चर्चित रही। यथार्थमे फ्रांसीसी विद्वान् विशेषकर ऐतिहासिक तथा पुरातात्त्विक विषयोपर शोध व अनुसन्धान-कार्य करते रहे। उन्होंने इस दिशामे जो महत्त्वपूर्ण कार्य किए, वे आज भी उल्लेखनीय हैं। ग्युरिनाटने जैन अभिलेखो के ऐतिहासिक महत्त्व पर विशेष रूपसे प्रकाश डाला है। उन्होने जैन ग्रन्थ-सूची-निर्माणके साथ ही उनपर टिप्पण तथा सग्रहोका भी विवरण प्रस्तुत किया था। वास्तवमें साहित्यिक तथा ऐतिहासिक अनुसन्धानमें ग्रन्थ-सूचियों का विशेष महत्त्व है। यद्यपि 1897 ई० मे जर्मन विद्वान् अर्नेस्ट ल्युमनने 'ए लिस्ट ऑफ द मैन्युस्क्रिप्ट इन द लायब्रेरी एट स्ट्रासबर्ग', वियेना ओरियन्टल जर्नल, जिल्द 11, पृ० 279 में दो सौ हस्तलिखित दिगम्बर जैन ग्रन्थोंका परिचय दिया था, किन्तु ग्युरिनाटके पश्चात् इस दिशा में क्लाट (Klatt) ने महान् कार्य किया था। उन्होने जैन ग्रन्थोकी लगभग 1100–1200 पृष्ठोंमे मुद्रित होने योग्य अनुक्रमणिका

तैयार की थी, किन्तु दुर्भाग्य से उस कार्यके पूर्ण होने के पूर्व ही उनका निधन हो गया। वेबर और अर्नेस्ट ल्युमनने 'इण्डियन एन्टिक्वेरी' में उस बृहत् संकलन के लगभग 55 पृष्ठ नमूनेके रूपमें मुद्रित कराये थे। वास्तवमें जर्मन विद्वान् वाल्टर शुब्रिंगने सर्वप्रथम जैन हस्तलिखित ग्रन्थोंकी बृहत् सूची तैयार की थी जो 1944 ई० में लिपज़िग से प्रकाशित हुई और जिसमे 1127 जैन हस्तलिखित ग्रन्थोंका पूर्ण विवरण पाया जाता है। यह सबसे महत्त्वपूर्ण कार्य माना जाता है। इस प्रकारके कार्योंसे ही शोध व अनुसन्धानकी दिशाएँ विभिन्न रूपोंको ग्रहण कर सकीं।

साहित्यिक अध्ययनके अन्तर्गत जैन-आगम-साहित्यिका अध्ययन प्रमुख है। यह एक असन्दिग्ध तथ्य है कि आधुनिक युगमें जैनागमोका भलीभांति अध्ययन कर उनको प्रकाशमे लानेका श्रेय जर्मन विद्वानोंको है। यद्यपि सस्कृत के कतिपय जैन ग्रन्थोंका अध्ययन उन्नीसवीं शताब्दीके प्रारम्भमें होने लगा था, किन्तु प्राकृत तथा अपभ्रंश साहित्यका सांगोपाग अध्ययन डॉ० जेकोबीसे आरम्भ होता है। डॉ० जेकोबीने कई प्राकृत जैन ग्रन्थोंका सम्पादन कर उनपर महत्त्वपूर्ण टिप्पण लिखे। उन्होने सर्वप्रथम श्वेताम्बर जैनागम-ग्रन्थ 'भगवतीसूत्र'का सम्पादन कर 1868 ई० मे प्रकाशित किया। तदुपरान्त 'कल्पसूत्र' (1879 ई०), "आचारागसूत्र" (1885 ई०) 'उत्तराध्ययनसूत्र' (1886 ई०) आदि ग्रन्थोंपर शोध-कार्य कर सम्पादित किया। इसी समय साहित्यिक ग्रन्थोंमें जैन कथाओंकी ओर डॉ० जेकोबीका ध्यान गया। सन् 1891 ई० में 'उपमितिभवप्रपचकथा' का सस्करण प्रकाशित हुआ। इसके पूर्व 'कथासंग्रह' 1886 ई० मे प्रकाशित हो चुका था। 'पउमचरिय', 'णेमिणाहचरिउ' और 'सणयकुमारचरिउ' क्रमश: 1914, 1921–22 मे प्रकाशित हुए। इसी अध्ययनकी शृंखलामे अपभ्रंशका प्रमुख कथाकाव्य 'भविसयत्तकहा' का प्रकाशन सन् 1918 मे प्रथम बार मंचन (जरमनी) से हुआ। इस प्रकार जरमन विद्वानोके अथक प्रयत्न, परिश्रम तथा लगातार शोधकार्योंमें सलग्न रहनेके परिणाम स्वरूप ही जैन विद्याओंमे शोध व अनुसन्धानके नए आयाम उन्मुक्त हो सके हैं। आॅल्सडोर्फने 'कुमारपालप्रतिबोध' (1928 ई०), हरिवशपुराण (महापुराणके अन्तर्गत), (1936 ई०), उत्तराध्ययनसूत्र, मूलाचार, भगवतीआराधना (1968) आदि ग्रन्थोंका सुसम्पादन कर प्राकृत तथा अपभ्रंश साहित्य पर महान् कार्य किया। वाल्टर शुब्रिगने 'दसवेयालियसुत्त' का एक सुन्दर सस्करण तथा अंगरेजी अनुवाद तैयार किया जो 1932 मे अहमदाबादसे प्रकाशित हुआ। उनके द्वारा ही सम्पादित 'इसिभासिय' भा० 2 (1943 ई०) मे प्रकाशित हुए। शुब्रिंग और केल्लटके सम्पादनमे तीन छेदसूत्र "आयारदसाओ, ववहार और निसीह" (1966 ई०) हैम्बुर्गसे प्रकाशित हुए। इसी प्रकार जे० एफ० कोलका 'सूर्यप्रज्ञप्ति' (1937 ई०), डब्ल्यु किफेलका 'जम्बूद्वीपप्रज्ञप्ति' (1937 ई०), हम्मका 'गीयत्थविहार' (महानिशीथका छठा अध्ययन) (1948 ई०), क्लॉसका 'चउपन्नमहापुरिस चरियं' (1955 ई०), नॉर्मनका 'स्थानागसूत्र' (1956), आॅल्सडोर्फका 'इत्थिपरिन्ना' (1958 ई०), ए० ऊनोका 'प्रवचनसार' (1966 ई०), तथा टी० हनाकीका 'अनुयोगद्वारसूत्र' (1970) इत्यादि प्रकाशमें आये। 1925 ई० मे किरफल (Kirfel) ने उपांग 'जीवाजीवाभिगम' के सम्बन्धमें प्रतिपादन कर यह बताया था कि वस्तुत. यह 'जम्बूद्वीप-प्रज्ञप्ति' से सम्बद्ध है। सन् 1926 में वाल्टर शुब्रिंगने अपनी पुस्तक 'वोर्त महावीराज' के परिचयमें जैनागमोंके उद्भव व विकास के साथ ही उनका साहित्यिक मूल्यांकन भी किया था। सन् 1929 में हैम्बुर्ग से काम्पत्ज (Kamptz) ने आगमिक प्रकीर्णकोंको लेकर शोधोपाधि हेतु अपना शोध-प्रबन्ध

प्रस्तुत कर डॉक्टरेट प्राप्त की थी। जैनागमके टीका-साहित्य पर सर्वेक्षणका कार्य अर्नेस्ट ल्युमनने बहुत ही परिश्रमपूर्वक किया था, किन्तु वे उसे पूर्ण नहीं कर सके। अनन्तर "ओवेरश्चिट् ओवेर दि आवश्यक लिटरेचर" के रूप में उसे वाल्टर शुब्रिंगने 1934 ई० में हम्बर्गसे प्रकाशित किया। इस प्रकार जैनागम तथा जैन साहित्यकी शोध-परम्पराके पुरस्कर्ता जरमन विद्वान् रहे हैं। आज भी वहां शोध व अनुसन्धानका कार्य गतिमान है। सन् 1935 मे फेडेगन (Faddegon) ने सुप्रसिद्ध दिगम्बर जैनाचार्य कुन्दकुन्दके 'प्रवचनसार' का अगरेजी अनुवाद किया था। इस संस्करणकी विशेषता यह है कि आचार्य अमृतचन्द्रकी 'तत्त्वप्रदीपिका' टीका, व्याख्या व टिप्पणोंसे यह समलकृत है। ऐसे अनुवादो की कमी आज बहुत खटक रही है। इस तरहके प्रकाशनकी ओर हमारा ध्यान जाना चाहिये। वर्तमान युगमें सम्यक् भाव-बोधके लिए सम्यक् दिशामे सम्यक् कार्य होना नितान्त अपेक्षित है।

साहित्यिक विधाओमे जैन कथा-साहित्य पर सर्वप्रथम डॉ० जेकोबीने प्रकाश डाला था। इस दिशामे प्रमुख रूपसे अर्नेस्ट ल्युमनने पादलिप्तसूरिकी 'तरंगवतीकथा' का जर्मन भाषामे सुन्दर अनुवाद 'दाइ नोन' (Die Nonne) के नामसे 1931 ई० मे प्रकाशित किया था। तदनन्तर हर्टेलने जैन कथाओपर महत्त्वपूर्ण कार्य किया। क्लास ब्रुहनने "शीलांकके चउपन्नमहापुरिसचरिय" पर शोधोपाधि प्राप्त कर सन् 1951 में उसे हैम्बुर्गसे प्रकाशित किया। आर. विलियम्सने 'मणिपतिचरित' के दो रूपोको प्रस्तुत कर मूल ग्रन्थका अगरेजी अनुवाद किया। इस तरह समय-समय पर जैन कथा-साहित्य पर शोध-कार्य होता रहा है।

जैनदर्शनके अध्ययनकी परम्परा हमारी जानकारीके अनुसार आधुनिक कालमे अल्ब्रेख्त वेबरके 'फ्रेगमेन्ट आव भगवती' के प्रकाशनसे 1867 ई० से मानना चाहिए। कदाचित् एच० एच० विल्सनने "ए स्केच ऑव द रिलीजियस सेक्ट्स ऑव द हिन्दूज" (जिल्द 1, लन्दन, 1862 ई०) पुस्तकमें जैनधर्म तथा जैनदर्शनका उल्लेख किया था। किन्तु उस समय तक यही माना जाता था कि जैनधर्म हिन्दूधर्मकी एक शाखा है। किन्तु वेबर, जेकोबी, ग्लासनेप आदि जरमन विद्वानोके शोध व अनुसन्धान-कार्योसे यह तथ्य निश्चित व स्थिर हो गया कि जैनधर्म एक स्वतन्त्र दर्शन व मौलिक परम्परा है। इस दृष्टिसे डॉ० हेल्मुथ वान ग्लासनेपकी पुस्तक "द डाक्ट्रीन ऑव जर्मन इन जैन फिलासफी" अत्यन्त महत्त्वपूर्ण है जो सन् 1942 मे बम्बईसे प्रकाशित हुई थी। ऐतिहासिक दृष्टिसे जीमर और स्मिथके कार्य विशेष रूपसे उल्लेखनीय हैं। एफ० डब्ल्यू० थॉमसने आ० हेमचन्द्र कृत 'स्याद्वादमजरी' का बहुत सुन्दर अंग्रेजी अनुवाद किया जो 1960 ई० मे बर्लिनसे प्रकाशित हुआ। 1963 ई० मे आर० विलियम्सने स्वतन्त्र रूपसे जैनयोग' पर पुस्तक लिखी जो 1963 ई० लन्दनसे प्रकाशित हुई। कोलेट केल्लटने जैनोके श्रावक तथा मुनि आचार विषयक एक महत्त्वपूर्ण पुस्तक "लेस एक्सपिएशन्स डान्स ले रिचुअल एन्शियन डेस रिलिजियक्स जैन" लिखकर 1965 ई० मे पेरिससे प्रकाशित की। वास्तवमे इन सब विषयों पर इस लघु निबन्धमे लिख पाना सम्भव नहीं है। केवल इतना ही कहा जा सकता है कि परमाणुवादसे लेकर वनस्पति, रसायन आदि विविध विषयोंका जैनागमोंमे जहां-कहीं उल्लेख हुआ है, उनको ध्यानमे रखकर विभिन्न विद्वानोने पत्र-पत्रिकाओंके साथ ही विश्वकोशोमे भी उनका विवरण देकर शोध व अनुसन्धानकी दिशाओंको प्रशस्त किया है। उनमेसे जैनोके दिगम्बर साहित्य व दर्शन पर जर्मनी विद्वान् वाल्टर डेनेके (Walter Denecke) ने अपने शोध-प्रबन्धमे दिगम्बर आगमिक ग्रन्थोंका भाषा व विषयवस्तु दोनों रूपोंमें पर्यालोचन किया

था। उनका प्रबन्ध सन् 1923 में हैम्बुर्गसे "दिगम्बर-टेक्स्टे : ईने दर्शतेलुंग इहरेर श्प्राख उन्ड इहरेस इन्हाल्ट्स" के नामसे प्रकाशित हुआ था।

विगत तीन दशकोंमें जहाँ प्राकृत व्याकरणोंके कई संस्करण प्रकाशित हुए, वहीं रिचर्ड पिशेल. सिल्वांलेवी और डॉ० कीथके अन्तर्निरीक्षणके परिणामस्वरूप संस्कृत नाटकोंमें प्राकृतका महत्त्वपूर्ण योग प्रस्थापित हुआ। आर० श्मितने शौरसेनी प्राकृतके सम्बन्धमें उसके नियमोंका (एलीमेन्टरबुख देर शौरसेनी, हनोवर, 1924), जार्ज ग्रियर्सनने पैशाची प्राकृतका, डॉ० जेकोबी तथा ऑल्सडोर्फने महाराष्ट्री तथा जैन महाराष्ट्रीका और डब्ल्यू० ई० क्ककंने मागधी और अर्द्ध-मागधीका एव ए० बनर्जी और शास्त्रीने मागधीका (द एवोल्युशन ऑव मागधी, आक्सफोर्ड, 1922) विशेष अध्ययन प्रस्तुत किया था। भाषा-वैज्ञानिक दृष्टिसे निति डोल्चीका विद्वत्तापूर्ण कार्य, 'लेस ग्रैमेरियन्स प्राकृत्स' (पेरिस, 1938) प्राय: सभी भाषिक अंगों पर प्रकाश डालनेवाला है। निति डोल्चीने पुरुषोत्तमके 'प्राकृतानुशासन' (पेरिस, 1938) तथा रामशर्मन् तर्कवागीशके 'प्राकृतकल्पतरु' (पेरिस, 1939) का सुन्दर सस्करण तैयार कर फ्रांसीसी अनुवाद सहित प्रकाशित कराया। व्याकरणकी दृष्टिसे सबसे महत्वपूर्ण कार्य रिचर्ड पिशेलका 'ग्रैमेटिक देअर प्राकृत-श्प्राखन' अद्‌भुत माना जाता है, जिसका प्रकाशन 1900 ई० में स्ट्रासबर्गसे हुआ।

इस तरह से विदेशी विद्वान् जैन साहित्य की ओर आकृष्ट हुए और उन्होंने जैन साहित्य के क्षेत्र मे अनुकरणीय कार्य किया।

243, शिक्षक कालोनी
नीमच (मध्यप्रदेश)

चरित्र के दो प्रकार हैं—कर्त्तव्य को स्वीकार करना और अकर्त्तव्य को त्यागना। वही चैतन्यज्ञान है और वही सम्यक्त्व है। उस अकर्त्तव्य के त्यागरूप चरित्र में जो उद्योग और उपयोग होता है, उन उद्योग और उपयोग को ही छल कपट त्यागकर करने को जिनेन्द्रदेव ने तप कहा है।

भगवती आराधना

क्रोध को क्षमा से, मान को मार्दव से, माया को आर्जव से और लोभ को सन्तोष से, इस प्रकार चारों ही कषायो को जीतो। उस वस्तु को छोड़ देना चाहिये जिसको लेकर कषायरूपी आग उत्पन्न होती है और उस वस्तु को अपनाना चाहिये जिसके अपनाने से कषायों का उपशम हो।

यदि थोड़ी भी कषायरूपी आग उठती है तो उसे बुझा दें। जो कषाय को दूर करता है उसके राग-द्वेष की उत्पत्ति शान्त हो जाती है।

जितने भी परिग्रह राग-द्वेष को उत्पन्न करते हैं, उन परिग्रहों को छोड़नेवाला अपरिग्रही साधु राग और द्वेष को निश्चय से जीतता है।

भगवती आराधना

सुस्वागतम्

श्री महेन्द्रकुमार मस्त

तृतीय विश्व जैन सम्मेलन, अद्‌भुत कितना प्यारा है
विश्वव्यापी नवचेतन के, भावी की उज्जवल धारा है

वैज्ञानिक आधार, समन्वय, ज्ञान, योग की नीवो पर
वीर वचन अमृत की बूंदें, बरस पड़ें सब जीवों पर
आध्यात्म की ठोस धरातल, मांग रहा जग सारा है
तृतीय विश्व जैन सम्मेलन, अद्‌भुत कितना प्यारा है ।।

विषम युग की चकाचौंध में, भटक रही है मानवता
ज्ञान पिपासा भर नहीं पाती, क्षुब्ध हुई है चेतनता
जिन प्रतिपादित अर्हंत पथ ही, सच्चा एक सहारा है
तृतीय विश्व जैन सम्मेलन, अद्‌भुत कितना प्यारा है ।।

अविचल कला, ज्ञान परिपूर्ण, जिन मन्दिर और जिन आगम
सिद्धाचल की ही ज्योति से, करें सुशोभित सिद्धाचलम
धरती के उस भाग मे उभरा, तीर्थ नया हमारा है
तृतीय विश्व जैन सम्मेलन, अद्‌भुत कितना प्यारा है ।।

जिन अनुयायी मिलें, विचारें, परिभाषाओ के परिवेष
पावन वीर प्रभु की वाणी, को फैलाएँ देश-विदेश
'मस्त महेन्द्र' आज समय की मांग का यह ही नारा है
तृतीय विश्व जैन सम्मेलन, अद्‌भुत कितना प्यारा है ।।

देव दर्शन
समाना
पंजाब





THEY CARED FOR US

जैनविद्या संस्थान, श्री महावीर जी

णाए सम्मादि ट्ठि दुं
संगम सुतमग पुव्वं ग यं
धम्माधम्म च तहा
एरवज्ज पवभुतति कहा

INSTITUTE OF JAINOLOGY SHRI MAHAVEER JI

(RAJASTHAN)

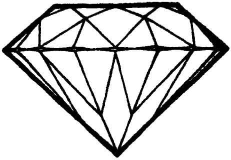
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Bhagwan Mahavir founded an ascetic order or brotherhood, governed by a system of rules with a sanctity of life. His edifying doctrine was of Ahimsa. It changed the whole world. It spread like a wild fire through an age of 25 centuries

These are the ways for a happy and peaceful life. Ahimsa is the highest religion and if one practices it seriously in life the other four are automatically checked. Ahimsa in broader sense is a force within and without. It is not merely absence of physical violences but mental attitude. It means renunciation of hatred.

Time

Time is extremely precious. The man who makes use of it by performing noble deeds is indeed a worthy man, for time once gone, never returns.

Detachment
Deeds, good and sinful, are chains of gold and iron. Both are hindrances to seeking salvation. The wise man learns to detach himself from both through experience.